

A  
PRIMER OF HINDUISM

BY

J. N. FARQUHAR, M.A.

LITERARY SECRETARY, NATIONAL COUNCIL OF YOUNG MEN'S  
CHRISTIAN ASSOCIATIONS, INDIA AND CEYLON

SECOND EDITION REVISED AND ENLARGED

ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ

°  
HUMPHREY MILFORD  
OXFORD UNIVERSITY PRESS  
LONDON, NEW YORK, TORONTO MELBOURNE  
BOMBAY AND MADRAS  
THE ASSOCIATION PRESS CALCUTTA

1914

OXFORD: HORACE HART, M.A.  
PRINTER TO THE UNIVERSITY.

## PREFACE

IT is the conviction of the writer of this *Primer* that Hinduism cannot be understood unless it be studied *historically*. For this reason the first thirteen chapters of the book deal with the growth of the religion in connexion with the political and literary history of the country. Only when the student has realized how Hinduism came to be is he in a position to attempt to study any particular part of the religion. To think of the religion as a sort of intricate machine to be studied in pieces is to misconceive the whole.

The practical purpose in view has dictated the method of teaching the history. The long millenniums have been divided into periods, so that the mind may be able to retain the course of events. But it is most necessary to realize that these divisions are artificial, and that, while they do correspond to changes, they must not be pressed too far. There is usually no hard line between the periods: one melts into the other.

The exact dates of most of the events in the history of Hinduism are unknown, and the same is true with regard to the literature. But, although the dates are

unknown, the order of events, and the relative age of the great groups of books, and of many of the individual books, are well established. For this reason the general place of certain events and books is often indicated in the tables of this *Primer*, even when no definite dates are available.

The Illustrative Readings will, it is hoped, enable the reader to envisage the character of the leading books more vividly than is possible from a bare description. The tables are meant to bring chronological and other relationships before the mind in concrete form, and to serve for reference.

# CONTENTS

	PAGE
PREFACE . . . . .	5
LIST OF ILLUSTRATIONS . . . . .	11

## PART I. OUTLINE OF THE HISTORY OF HINDUISM

CHAP. I. PREHISTORIC PERIOD . . . . .	15
---------------------------------------	----

### TABLE:—

1. The Aryan Family of Languages . . . . .	20
--	----

CHAP. II. CREATIVE PERIOD . . . . .	21
-------------------------------------	----

### ILLUSTRATIVE READINGS:—

1. A Hymn to Agni . . . . .	26
2. Funeral Hymn . . . . .	27

### TABLES:—

2. Divisions of the Vedic People . . . . .	28
3. The Three Orders of Brāhmanas . . . . .	28
4. The Vedas and their Names . . . . .	28
5. Growth of the Three Vedas . . . . .	28

CHAP. III. SACERDOTAL PERIOD . . . . .	29
--	----

### ILLUSTRATIVE READINGS:—

3. The Origin and the Power of Sacrifice . . . . .	35
4. A Charm against Fever . . . . .	36

### TABLES:—

6. The Chief Schools with their Brāhmanas . . . . .	37
7. Relative Age of the Brāhmanas . . . . .	37

## CHAP. IV. PHILOSOPHIC PERIOD: ESSENTIAL

HINDUISM . . . . . 38

## ILLUSTRATIVE READINGS:—

5. The One Reality . . . . . 44

6. Excommunication . . . . . 45

## TABLES:—

8. The Ages of the World . . . . . 46

## CHAP. V. PHILOSOPHIC PERIOD: THE UPANISHADS, BUDDHISM, JAINISM . . . . . 47

## ILLUSTRATIVE READINGS:—

7. The Vānaprastha and the Āśrama . . . . . 53

8. The Horse of the Āśvamedha . . . . . 54

9. The Human and the Divine Self . . . . . 55

## TABLES:—

9. Relative Age of Early Upanishads . . . . . 56

10. The Hindu Canon . . . . . 57

## CHAP. VI. SCHOLASTIC PERIOD . . . . . 58

## ILLUSTRATIVE READINGS:—

10. Sūtras . . . . . 68

11. Buddhist Sutta . . . . . 69

12. Passage from a Verse Upanishad . . . . . 70

13. Buddhist Teaching in Verse . . . . . 71

14. Sātyaki's Sons Slain . . . . . 72

## TABLES:—

11. Scholastic Period . . . . . 73

12. Manuals of the Vedic Schools . . . . . 74

13. Interrelations of Vedic Literature . . . . . 76

14. The Buddhist Tripitaka . . . . . 77

15. The Four Āśramas . . . . . 78

## CHAP. VII. INCARNATION PERIOD . . . . . 79

## ILLUSTRATIVE READINGS:—

15. Hindu Incarnation . . . . . 92

16. Buddhist Incarnation . . . . . 93

17. From the *Vedānta Sūtras* . . . . . 94

TABLES:—

PAGE

16. Chronology of Incarnation Period . . . . .	95
17. The Six Systems of Philosophy . . . . .	96
18. Buddhas, Incarnations, and Tirthakaras . . . . .	97

CHAP. VIII. PERIOD OF DECADENCE . . . . . 98

ILLUSTRATIVE READINGS:—

18. Viṣṇu as Saviour of the Gods . . . . .	105
19. Living Souls in Particles of Earth . . . . .	106

TABLES:—

19. Period of Decadence . . . . .	107
20. The Hindu Pantheon . . . . .	108

CHAP. IX. PERIOD OF RECONSTRUCTION . . . . . 109

ILLUSTRATIVE READINGS:—

20. The Praise of Śiva in Tamil . . . . .	124
21. The Praise of Viṣṇu in Tamil . . . . .	125
22. Extract from a Commentary . . . . .	126
23. Sūtras on the Nature of Bhakti . . . . .	127

TABLES:—

21. Period of Reconstruction . . . . .	128
22. The Vaiṣṇavas of the South . . . . .	129

CHAP. X. BHAKTI PERIOD . . . . . 130

ILLUSTRATIVE READINGS:—

24. Baby Rāma in His Mother's Arms . . . . .	140
25. The Praise of Kṛishṇa in Marāṭhi . . . . .	141

TABLES:—

23. The Bhakti Period . . . . .	142
24. The Tamil Literature of the Śaiva Siddhānta . . . . .	143
25. The Literature of the Śaivas and Vaiṣṇavas . . . . .	144
26. The Followers of Rāmānanda . . . . .	145
27. Adoration Mantras . . . . .	145
28. The Kabīrpanth . . . . .	146
29. Canon of the Vedānta . . . . .	147
30. Northern Kṛishṇaite Leaders . . . . .	148
31. The Modern Bhāgavatas . . . . .	149

	PAGE
CHAP. XI. PERIOD OF WESTERN INFLUENCE	150
ILLUSTRATIVE READINGS:—	
26. The Folly of Idolatry . . . . .	161
27. A New Reading of History . . . . .	162
CHAP. XII. HISTORY OF THE HINDU FAMILY	163
CHAP. XIII. HISTORY OF INDIAN ASCETICISM	167
 PART II. HINDUISM AS A SYSTEM 	
CHAP. XIV. WHAT IT IS TO BE A HINDU TO- DAY . . . . .	177
CHAP. XV. THE RELIGION OF THE LOWER CLASSES . . . . .	184
CHAP. XVI. FORMATIVE ELEMENTS OF HIN- DUISM . . . . .	191
CHAP. XVII. THE FUTURE OF HINDUISM .	198
BIBLIOGRAPHY . . . . .	203
INDEX . . . . .	215



## LIST OF ILLUSTRATIONS

	PAGE
1. Vānaprastha and Hut . . . . .	31
2. An Āśrama . . . . .	32
3. Early Indian Coin . . . . .	38
4. Hindu Idolatry, Image of Śrī . . . . .	59
5. A Hindu Temple in Buddhist Sculpture . . . . .	60
6. North Gate of Sāñchī Stūpa . . . . .	61
7. Buddhist Worship, a Stūpa . . . . .	62
8. Buddhist Worship, a Dharmachakra . . . . .	63
9. Relic Casket from Peshāwar . . . . .	80
10. The Boar Incarnation of Viṣṇu . . . . .	81
11. Hindu Idolatry, Śiva on a Kushān Coin . . . . .	82
12. Buddhist Chaitya . . . . .	83
13. Image of Buddha . . . . .	84
14. Bodhisattva from Yūsufzai . . . . .	85
15. Mahāyāna Worship: Stūpa at Kenheri . . . . .	86
16. Mahāyāna Worship: Devotional Sculpture . . . . .	87
17. Mahāyāna Worship: Image at Nara, Japan . . . . .	88
18. The Trimūrti . . . . .	99
19. The Marriage of Śiva . . . . .	100
20. Buddhist Image from Java . . . . .	101
21. Rock-cut Shrine . . . . .	102
22. The Temple of Mukteśvara . . . . .	103
23. Rock-cut Shrine . . . . .	104
24. Jain Sculpture . . . . .	110
25. Temple of Śiva at Tanjore . . . . .	111
26. Liṅga Shrine . . . . .	113
27. Śiva the Dancer . . . . .	115

	PAGE
28. Temple of Jagannāth, Purī . . . . .	116
29. Chālukyan Temple at Somnathpur . . . . .	117
30. Image of Śankara . . . . .	119
31. Image of Rāmānuja . . . . .	121
32. Gopurams . . . . .	123
33. Hindu Pillars in Mosque at Delhi . . . . .	131
34. Qutb Minar at Delhi . . . . .	132
35. Temple of Subrahmanya . . . . .	133
36. Gopuram at Kumbakonam * . . . . .	134
37. Flamboyant Pillars in Dravidian Temple . . . . .	135
38. Kabīrpanthī Picture in Chaura Monastery, Benares . . . . .	147
39. Tridaṇḍī Ascetic . . . . .	168
40. Śivante Sādhu with Head-dress . . . . .	169
41. Sādhu wearing Sandals filled with Spikes . . . . .	170
42. Modern Tapas . . . . .	171
43. Śivante Sādhu . . . . .	172
44. Shrine of Chengalamma . . . . .	185
45. Shrine of Bontala Gangamma . . . . .	186
46. Shrine and Stake of Potu-rāju . . . . .	187
47. Shrine of Potu-rāju . . . . .	188
48. Shrine of Poleramma . . . . .	189
49. The Uncleaness of the Outcaste . . . . .	190

PART I

,

OUTLINE OF THE  
HISTORY OF HINDUISM



## CHAPTER I

### PREHISTORIC PERIOD

1 (A) **The Aryan People** In the dim background of history we catch misty glimpses of a great people which had a *common culture, a common religion and a common language*, but which in the following centuries through division and migration split up into many groups and thus produced a large number of the leading nations of Europe and of Asia. In the language, religion and life of their descendants we can still find traces of the common life lived so long ago by the Aryan race.

2 The careful comparison of the religions of the various ancient Aryan peoples enables us to realize in some degree what the religion was in the still earlier days of the undivided people. It seems certain first of all that they honoured a vast number of special gods each of them supposed to oversee some distinct aspect of life. But in that primitive age these Aryan men had already another group of gods distinguished as the heavenly ones (*deva—deus*) from the vulgar throng. They were all natural phenomena, but they were

NOTE.—The head piece above is part of the coping of the rail of the Bharhut Buddhist Stupa now in Calcutta Museum (Cunningham *Stupa of Bharhut* pl. xli). See below p. 62

also all connected one way or another with the sky and with the grandest of nature's operations. It seems clear that the undivided people already worshipped Sky, Sun, Moon, Dawn, Wind, Fire. But though they regarded and worshipped them as gods, they still called them by their significant names; they had not given them proper names or epithets. The usual method of obtaining the help of the gods in those days seems to have been already prayer and sacrifice of a rudimentary kind. In both prayer and sacrifice true religious feeling mingled with belief in the occult power of charmed words and deeds. It was believed that special knowledge was required for both prayer and sacrifice. Hence, the man of skill in these important matters was a person of consequence. The Latin word *flāmen* and the Sanskrit *brāhman* seem both to go back to the Aryan original which was used to designate this embryo priest. The earliest form of sacrifice consisted merely in laying out food and drink on the ground for the gods to come and enjoy.

3. Ancestor-worship was almost as important to the original Aryan people as the worship of the gods. Uncivilized people usually believe that the soul survives death and lives a new life apart from the body. But early man, not having been able to reach the idea of spirit as distinct from material substance, conceives the soul as a material thing, and believes that after death it is dependent for its continued existence on food and drink precisely like a living man. In consequence of this, nearly all primitive races have been accustomed to provide food and drink for the departed souls of members of their own family. The food is laid out as for a feast, and the souls of the dead are invited to come and eat and be nourished thereby. We must note carefully that this practice, which is all but universal among the simpler peoples, is a service of souls

and not a worship. The dead are dependent on the family for their nourishment.

4 But these beliefs have passed among many peoples into a more developed stage, where the dead are conceived as being powerful beings controlling the welfare of the family. When this idea arises the old service of the dead becomes a worship. The family pays them great reverence not merely because they are relatives but in order to secure their loving care over the family. This form of worship, then, had been developed before the original Aryan race split up.

5 The father was the high priest of the family, and controlled the worship of the ancestors of the family in all details. He alone knew the peculiar ritual which was traditional in his family, and which had to be maintained unchanged, if the favour of the dead was to be retained. He alone had the power to pass on the rites to his son. As high priest of the ancestral rites he was the acknowledged head of the family. The reverence and the power which his priestly position brought him made him supreme in the home. He had full power over his wife and his young children and in many of the nations of a later date his grown up sons also were completely under his authority. The property of the family was altogether in his hands. This is the source of the *patria potestas* of Rome, and of the prominent place held by the father in Greece, Persia, India, and among Teutonic and Slavonic peoples as well.

6 This type of family which is known as the patriarchal succeeded an earlier and less developed type and the changed form of family life produced great and far reaching results. The first of these was a new consciousness of the unity, sanctity, and value of the family, and this new and lofty conception produced in turn a great advance in family morality, in family feeling and family pride. Marriage

became universal; for every man wanted a son to take over the worship of the ancestors at his death. Since the father was supreme, and since every family wanted sons, there was a tendency to set less value on woman. In consequence many girl babies were exposed or put to death in every race practising ancestor worship, and a woman was held to be of far less account than a man.

7. (B) **The Indo-Iranian People.** A certain portion of the mighty Aryan family broke away from the main stock—we do not know when or where—and remained a united people for some time, but finally fell in two, one taking up its abode in Iran, the other moving into the territory on both sides of the upper Indus. This people, the ancestors of the Zoroastrians and of the creators of Hinduism, may be designated Indo-Iranian during the period while they were still one. By inference from the Vedas, the earliest literature of India, on the one hand, and from the *Avesta* and other Iranian records, on the other, we are able to realize in hazy outline what the religion of this prehistoric people was. The *Avesta* is the literature produced by Zoroaster and his friends in the great reformation carried out by them about 600 B. C., but it contains many older elements.

8. Clearly considerable advance had been made in conceiving the heavenly gods; for there is now quite a group of personalized divinities with definite names and lofty functions. It seems clear that the following at least were fully recognized, Varuna, Mitra, Aryaman, Bhaga, and Indra, and along with them Yama and Soma. Theology had made a good deal of progress; for they are thought of as spiritual beings, and the natural phenomena from which they originally sprang are now but the medium of their manifestation.

9. The sacrifice, meanwhile, had been greatly elaborated. A ritual had been established, and hymns as well as prayers

accompanied the stated acts. The home of the gods being now consistently believed to be in heaven, it was the common practice to send the sacrifice to them on the flames and smoke of the altar fire. The drink of the gods offered in sacrifice is the juice of a plant called *soma* in Sanskrit, *haoma* in Zend, the language of the *Avesta*. A special ritual for the offering of this divine drink had appeared, and the drink itself had undergone apotheosis. *Soma* is already a god. The priests, too, have now far fuller functions and are called by special names.

10. The belief about the dead had also made considerable progress. Burning had almost universally taken the place of burying, probably from a wish to release the soul as completely as possible from the body and to bear it away on the flame of the pyre to the heavenly regions. For when men die, they are believed to go to heaven, where they join the blessed dead and enjoy immortality with the gods. They are invited to the sacrifices in the same way as the gods. They are believed to be very powerful.

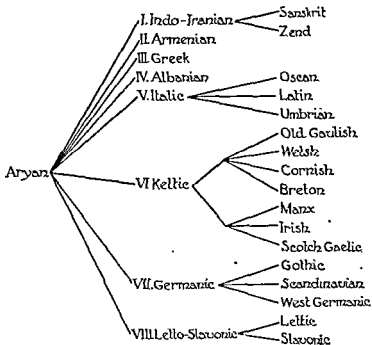
NOTE —The tail piece below is another part of the coping of the rail of the Bharhut Stupa (Cunningham *Stupa of Bharhut* pl. xliii). Note the animals worshipping the sacred tree. See below, p. 62.





## TABLES

## 1. The Aryan Family of Languages



तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।  
 धियो यो नः प्रचोदयात् ॥

## CHAPTER II

### CREATIVE PERIOD

III THE RIG VEDAS

Dates Unknown

**II History** Our first historical knowledge of the Aryan tribes which produced the great civilization of India shows them settled in the Western Punjab and beyond the Indus. They were a tall, fair people. They gradually spread further east, as far as the district of Karnal, later known as the holy land of the Kurus, Kurukshetra. They were then soldier farmers, equally used to the plough and the sword. They were constantly at war with the aborigines around them, and they looked eagerly for sunshine and rain to mature their crops and give them fodder for their cattle and herds. They were still a primitive people, living in simple villages, with but few of the arts of civilization, and untrammelled by the bonds of caste. They had no writing and no coinage. They ate beef and drank intoxicating drink. The tribes lived each under its own chieftain, and

**NOTE.**—The text at the top of the page is THE GAYATRI the most famous of Hindu prayers. 'That excellent glory of the Quickening Sun, the god, may we attain, may he stimulate our devotions' *Rigveda*, III lxii, 10

now and then quarrels led to war among them. The family was still in a healthy condition. Their women had a great deal of freedom throughout their lives. There was no child-marriage among them, no seclusion in the *zenāna*, no widow-burning, and no law against the remarriage of widows. Like most primitive peoples, they practised the exposure of girl children and old people.

12. *Religion.* Like their early Aryan ancestors, they worshipped the heavenly powers, calling them *devas*, and they were very conscious of the great advantage which their knowledge of these gods gave them over the aborigines. They arranged their gods in three groups, according as they belonged to the upper region of light, the atmosphere, or the earth. These three groups were designated Upper, Middle, and Lower. The chief divinities were—Upper: *Varuṇa*, *Sūrya*, *Savitrī*, *Vishṇu*, *Ushas*, *Aditi*, *Mitra*, *Aryaman*, the *Āśvins*; Middle: *Vāta*, *Indra*, *Rudra*, *Parjanya*, the *Maruts*; Lower: *Agni*, *Soma*, *Yama*. Their worship was largely sacrificial. Animals were often killed in sacrifice; but their most elaborate rites were connected with the offering of the *Soma*, of which we have already heard, and of clarified butter, called *ghī*. They were accustomed to have hymns recited at all sacrifices. But, although they laid so much stress on sacrifice, they had no temples and no images. Sacrifices were offered in the open air, and the arrangements were very simple. The gods were so closely connected with natural phenomena that no visible symbol was required.

Already the people seem to have been roughly divided into three groups—warriors, priests, and agriculturists, but they were classes rather than castes. The priest, *Brāhman*, was already very influential; for he was believed to have great power over the gods. Every chieftain had his own *Brāhman* chaplain, *purohita*, whose help he sought before entering on any undertaking. The priests tended to become

a caste, for they already made great pretensions and claimed exclusive powers. They were subdivided into three orders,<sup>1</sup> each of which had its own special duties to perform at the sacrifices. Already schools were in existence for the education of priests. In this fact lies one of the chief reasons for the extraordinary predominance which the Brahmans finally attained.

13 Austerity, called *tapas* in Sanskrit, was practised in those days. Various forms of self-torture were endured with a view to securing warlike prowess, invincibility, miraculous powers, or heaven. The *muni* who practised *tapas*, wore yellow robes.

14 The worship of ancestors was kept up with great care by the Indo Aryans. They were called *pitaras* 'fathers,' were regularly worshipped and were invited to come to the sacrifice along with the gods. After death it was believed that the souls of the good were conducted by Yama to the place prepared for them, where they enjoyed an immortality of peace and happiness along with the 'fathers' and the gods. There was no doctrine of transmigration in those days.

15 *Literature* By the end of this period, the centre of Hindu culture had moved east with the moving tribes to the holy field of Kurukshetra. The hymns, which had been composed during the previous centuries, and which were carefully preserved in the great families and believed to be inspired, were now gradually gathered in some priestly school into the great collection which is called the *Rigveda*. Young Brahmans committed these hymns to memory at school, in order to be able to use them at the sacrifices. The collection was universally accepted by the people as their sacred book, every hymn being recognized as a divine utterance revealed to the *rishi*, 'seer,' whose name it bears.

Just ere the collection was closed, a hymn was added which declares that the three great divisions of the people and the aboriginal Śudras had each a distinct origin in God. Thus a religious basis was found for that old world form of fixed social organization which soon developed into caste.

16. These hymns which form the *Rigveda* are one of the most interesting groups of literature in all the world. No other people ever produced a body of religious poetry of such striking originality and beauty at such an early stage of their history. The nearest parallel is formed by the Zoroastrian *Gāthas* or hymns of the *Avesta*, the earliest literature of the sister people, the Iranians or early Persians; but they have not nearly the interest and power of the *Rigveda*. The people in their daily life, their war, toil and worship, stand out clear and distinct in these hymns; and there is something most fascinating in the way the gods are conceived and addressed.

A few of the latest hymns are philosophical. They ask questions rather than answer them; yet already the conception of the One behind all the gods finds expression, and a number of the ideas which afterwards helped to create the Hindu systems are tentatively put forward.

17. At a later date a large number of verses were gathered together, nearly all of them from the *Rigveda*, and so arranged as to form a special manual for the second order<sup>1</sup> of priests. This collection was called the *Sāmaveda*. Its verses were chanted at the Soma sacrifice. Another manual, consisting partly of verses, partly of sacrificial formulae in prose, was put together for the use of the third order,<sup>1</sup> and was called the *Yajurveda*. At a later date a new school separated the sacrificial formulae from the verses. The old *Yajurveda* was thereafter called Black, while the unmixed text was known as the White. These new collections were

<sup>1</sup> See p. 28.

held to be divinely inspired, just like the *Rigveda*. They were Revelation in the fullest sense. The word for revelation is *śruti*, 'hearing'. When the second and third orders had each formed its own *Veda*, the *Rigveda* tended to become the manual of the first order<sup>1</sup> only.

<sup>1</sup> See p. 28

NOTE.—The text below is THE CHARTER OF CASTE —

'The Brahman was his (Parusha's) mouth, the Rajanya was made from his arms, his thighs became the Vaisya, from his feet the Śudra was produced' *Rigveda*, X. xc. 12

ब्राह्मणोऽस्य मुखमासीद्वाह राजन्यः कृतः ।  
ऊरु तदस्य यद्वैश्यः पद्मा शुद्रो अजायत ॥

## ILLUSTRATIVE READINGS

## 1. A Hymn to Agni, the Priest among the Gods

NOTE.—Fire is one of the early Aryan gods. When it became customary to send the sacrifice to the gods by fire, Agni, the fire-god, became recognized by the Indo Aryans as the Messenger of the sacrifice, the great Priest.

O worthy of oblation, Lord of prospering powers, assume thy robes, and offer this our sacrifice.

Sit, ever to be chosen, as our Priest, most youthful, through our hymns, O Agni, through our heavenly word.

For here a Father for his son, Kinsman for kinsman worshippeth, and Friend, choice worthy, for his friend.

Here let the foe-destroyers sit, Varuna, Mitra, Aryaman, like men, upon our sacred grass.

O ancient Herald, be thou glad in this our rite and fellowship; hearken thou well to these our songs.

Whate'er in this perpetual course we sacrifice to god and god, that gift is offered up in thee.

May he be our dear household Lord, Priest, pleasant and choice-worthy; may we, with bright fires, be dear to him.

The gods, adored with brilliant fires, have granted precious wealth to us; so, with bright fires, we pray to thee.

And, O Immortal One, so may the eulogies of mortal men belong to us and thee alike.

With all thy fires, O Agni, find pleasure in this our sacrifice, and this our speech, O Son of Strength.

*Rigveda*, I. xvi; Griffith, vol. 1. 34.

## 2 Funeral Hymn

NOTE—The verses of this hymn are used in the Hindu funeral ceremony as it is prescribed in the Sūtras. See Āśvalayana, *Grīhya sūtra*, iv 1 6

Him who departed over the mighty mountains, and thus showed the path to many, the son of Vivasvat, the gatherer of the peoples, Yama the king, do thou honour with an oblation

Yama first found a refuge for us, nor can that rich land be taken away. Whither our fathers of old time have gone, thither along their own paths the children go

Go forth, go forth by the ancient paths whither our fathers of old time have gone. Thou shalt see both kings rejoicing in their bliss, Yama and Varuna the god

Go join the Fathers, join Yama, and thy merit in highest heaven. Leaving thy imperfections, return to thy home, and, filled with life, join thy body

Depart, separate and disperse for him the Fathers have prepared this place, Yama grants him a place of rest, adorned with days and waters and nights

By the straight path hasten thou past the two Saramēya dogs, four eyed, brindled. Then draw near the mindful fathers, who revel in bliss with Yama

And these two dogs of thine, Yama, warders, four eyed, path guardians, men beholders, to them do thou entrust this man, O king, and bestow both health and wealth upon him.



## TABLES

## 2. The Divisions of the Vedic People which became the Great Castes

1. *Brāhmanas* prayer-men, priests.
2. *Kshatriyas* authority-men, rulers and soldiers (called also *Ājanyas*).
3. *Vaiśyas* men of the people, agriculturalists
4. *Sūdras* aboriginal people brought under Brāhman authority.

## 3. The Three Orders of Brāhmanas

1. *hotri* = 'sacrificer' from *hu* = pour on the fire.
2. *udgāttri* = 'singer' from *udgai* = sing.
3. *adhvaryu* = 'working priest' from *adhvara* = a ritual act.

## 4. The Vedas and their Names

- the *hotri* recites *ṛcikas*, 'praises': hence *Rigveda*.  
 the *udgāttri* raises *sāmāni*, 'chants': hence *Sāmaveda*.  
 the *adhvaryu* mutters *yajumshi*, 'sacrificial formulae'; hence *Yajurveda*.

NOTE.—The word *Veda* means knowledge.

## 5. Growth of the Three Vedas

DATES UNKNOWN

<i>External Events</i>	<i>History.</i>	<i>Literature.</i>
	The Indo-Aryans on both sides of the Indus.	Gradual
Israel leaves Egypt, about 1320 B.C.		Composition
	The Priests divided into Three Orders	of
I all of Troy	Rise of Priestly Education.	the
		Hymns.
David, King of Israel, about 1000 B.C.		
	The Indo-Aryans as far east as Kurukshetra.	Gradual
	Theory of the Four Castes.	Compilation of the <i>Rigveda</i>
		Compilation of the <i>Sāmaveda</i>
		Compilation of the <i>Yajurveda</i>

दद्या वै देवाः । देवा अहैव देवाः । अथ ये  
ब्राह्मणाः शुश्रुवासोऽनूचानास्ते मनुष्यदेवाः ॥

## CHAPTER III

### SACERDOTAL PERIOD

#### THE BRAHMANAS

#### Dates Unknown

18 The great question which we have to learn to answer at this point is How did the simple people we have just heard of become the Hindus whom we know? The transformation took place as a result of two forces —

(a) The gradual development of the culture of the people

(b) The gradual conquest of India by them

The conquest was carried out partly by war, but largely by the priests, who won over the tribes by their superior knowledge and culture. This chapter and the following will show how the simple faith of the *Rigveda* was transformed into the Hindu system.

19 *History* The Aryans continued to advance eastwards during this period, leavening the old population as they went, until by its close nearly the whole of North India had come under their government and civilization. As they

NOTE.—The text at the top of the page calls THE BRAHMANAS GODS. 'Verily, there are two kinds of gods, for, indeed, the gods are the gods and the Brahmanas who have studied and teach sacred lore are the human gods. *Śatapatha Brahmana* a, II 1 2, 6

went, the Brāhmins brought the aboriginal tribes under their priestly rule, giving each tribe a definite place in their social system, which was now steadily stiffening into caste. Thus many new caste groups arose. The land was divided into a great many small kingdoms, most of them ruled by kings of Aryan race. Large trade sprang up, even sea voyages on the Indian Ocean were undertaken; and wealth increased. Through the intercourse of Indian sailors with merchants in Babylonia the art of writing was introduced; but for lack of suitable writing materials it was not used for literary purposes for many centuries. By the end of the period the patriarchal family had become more developed, and women were beginning to be looked down upon. It became the rule that a Hindu could not eat with his wife.

20. *Religion.* The extension and elaboration of the sacrificial system is what gives this period its religious character. While, in the times of the *Rigveda*, men sought to win the regard of the gods, or to persuade them to give their help by sacrifice, hymn and prayer, in this new period the sacrifice is regarded as a mysterious operation which, if faithfully carried out, will irresistibly compel the gods to grant the appropriate reward. If only carried far enough, sacrifices will exalt a man to the level of the gods. The accurate performance of every detail of the ritual thus became a matter of extremest importance.

21. For this reason the priest was all powerful. His help was needed at every point in the intricate ceremonial of the altar. Without him the layman was helpless. Hence the divine authority of the Brāhman was fully acknowledged and became firmly rooted in the religious practice of the nation. Indeed, so great had the power of the priests become that they were spoken of as gods upon earth, and were feared even more than the gods of heaven. Fees paid to them were declared to be quite as meritorious as sacrifices offered

to the celestials. All the old sacrifices were greatly extended and elaborated, so that no layman could conduct them with accuracy. It was during this period that the *Rajasuya*, or Coronation Sacrifice, the *Aśamedha*, or Horse Sacrifice, an assertion of imperial authority, the *Purushamedha*, or Human Sacrifice (but a substitute was used) and the other great sacrifices, took definite form and became famous.

22 During this period the theological ideas of the Brāhmanas underwent a great change. A deep tendency is manifested towards belief in one God, either the personal Creator, Prajapati, or, more often, a mysterious incomprehensible divine essence diffused through all things. Along with this new God came the idea that the ordinary gods were merely mortals until they extorted immortality from the Supreme by sacrifice and austerity. Many of the ancient gods had already fallen into the back ground, while others had come into great prominence, among whom were Rudra, who now received his more attractive name, Śiva, and Vishnu, Śiva as the mountain god and the god of thieves, and Vishnu as the sun god.

23 Towards the end of this period we begin to meet a real order of ascetics. They lived in the forest and usually built themselves huts of wood or leaves. They were called *Vanaprasthas*, forest dwellers, hermits, and a collection of their huts was



1. A VANAPRASTHA AND HIS HUT

From the Bharhut Stupa now in Calcutta Museum (Cunningham, pl xlv). See below, p. 62

called an *āśrama*, hermitage. They wore coats of bark or skin, wound up their hair in matted coils, and lived largely on woodland fare. The law of *ahiṃsā* (harmlessness), that they must not kill an animal nor break a living twig from a tree, gradually arose among them. They continued the worship



## 2. AN ĀŚRAMA

Two Vānaprasthas with their buts and the implements of fire-sacrifice in a hunting scene from the Buddhist Stūpa at Sāñchī (Maisey, pl. xxii). See below, p. 61.

of the gods and the worship of their ancestors, and they retained their place in the family and in caste, but did no work of any kind. They practised various methods of severe austerity, enduring extreme cold and heat, strange food, most painful postures, and such like. The purpose of the endurance of this *tapas* was still in the main the attainment of miraculous powers, but moral aims now began to mingle with the older motives. Hermits seek purity of soul and nearness to God

as well as power over gods and men. A special form of teaching called *āraṇyaka*, i.e. belonging to the forest, seems to have been given to young men who were about to enter upon the hermit life. The essential element in this forest

called an *āśrama*, hermitage. They wore coats of bark or skin, wound up their hair in matted coils, and lived largely on woodland fare. The law of *ahimsā* (harmlessness), that they must not kill an animal nor break a living twig from a tree, gradually arose among them. They continued the worship

of the gods and the worship of their ancestors, and they retained their place in the family and in caste, but did no work of any kind. They practised various methods of severe austerity, enduring extreme cold and heat, strange food, most painful postures, and such like. The purpose of the endurance of this *tapas* was still in the main the attainment of miraculous powers; but moral aims now began to mingle with the older motives. Hermits seek purity of soul and nearness to God



## 2. AN ĀŚRAMA

Two Vānaprasthas with their huts and the implements of fire-sacrifice in a hunting scene from the Buddhist Stūpa at Sāñchī (Maisey, pl. xviii). See below, p. 61.

as well as power over gods and men. A special form of teaching called *āranyaka*, i.e. belonging to the forest, seems to have been given to young men who were about to enter upon the hermit life. The essential element in this forest teaching was an attempt to spiritualize the sacrifice by means of allegory. This instruction would then form the basis of the hermit's meditation in the forest.

24. The aboriginal tribes were allowed to retain their old gods and their old worship. A practical acknowledgment of the supremacy of the Brāhmins and of Brāhmanic ideas was all that was demanded of them. Naturally, in

compiled. Although as a collection it is later than the other three, a great deal of the material embodied in it is of early date. It is a more popular work than the other Vedas, reflecting the superstitions of the people, and consists mostly of charms, which are of two classes, those that bring weal and those that bring woe. It was some time before the *Atharvaveda* received equal recognition with the three older collections.

NOTE.—The text below gives the rule, that A MAN MUST NOT EAT WITH HIS WIFE ‘Hence let him not eat in presence of his wife, for from him who does not a vigorous son is born, and she in whose presence he does not eat bears a vigorous son.’ *Śatapatha Brāhmaṇa*, X. v. 2, 9

## ILLUSTRATIVE READINGS

3 *The Origin and the Power of Sacrifice*

Now Prajapati the lord of creatures, having created living beings, felt himself as it were exhausted. The creatures turned away from him, the creatures did not abide with him for his joy and food.

He thought within him, 'I have exhausted myself, and the object for which I have created has not been accomplished, my creatures have turned away from me, the creatures have not abode with me for my joy and food.

Prajapati thought within him, 'How can I again strengthen myself, the creatures might then return to me, the creatures might abide with me for my joy and food.'

He went on praising and toiling, desirous of creatures. He beheld that set of eleven victims. By offering therewith Prajapati again strengthened himself, the creatures returned to him, his creatures abode for his joy and food. By offering he truly became better.

Therefore, then, let the sacrificer offer with the set of eleven victims, for thus he truly strengthens himself by offspring and cattle, the creatures turn unto him, the creatures abide with him for his joy and food, he truly becomes better by offering, therefore, then, let him offer with the set of eleven victims.

*Śatypatha Brāhmana*, III ix 1 1-2, *S P E* xxvi. 217 18



## 4 A Charm against Fever

1. Hence, filled with holy strength let Agni, Soma, and  
Varuna, the Press stone, and the Altar,  
And Grass, and glowing Fuel banish Fever. Let  
hateful things stay at a distance yonder.
- 2 And thou thyself who makest all men yellow, consum-  
*ing them with burning heat like Agni,*  
Thou, Fever! then be weak and ineffective. Pass  
hence into the realms below or vanish.
7. Go, Fever, to the Mūjavats, or farther, to the Bāhlikas.  
Seek a lascivious Śūdra girl and seem to shake her  
through and through.
- 8 Go hence and eat thy kinsmen the Mahāvṛshas and  
Mūjavats.  
These or those foreign regions we proclaim to Fever for  
his home.
12. Go Fever, with Consumption, thy brother, and with thy  
sister, Cough,  
And with thy nephew Herpes, go away unto that alien  
folk.
13. Chase Fever whether cold or hot, brought by the summer  
or the rains,  
Tertian, intermittent, or autumnal, or continual.
- 14 We to Gandhāris, Mūjavāts, to Aṅgas and to Māga  
dhas  
Hand over Fever as it were a servant and a thing of  
price.

## TABLES

## 6 The Chief Charanas or Schools with their Brāhmanas

	<i>Charanas</i>	<i>Principal</i>
A	Igveda—	
	1 The Aitareyins	<i>Aitareya</i>
	2 The Kauṣhītīkins	<i>Kauṣhītīki</i>
B	Samaveda—	
	1 The Tandins	<i>Pūṣha</i> & <i>Isa</i>
	2 The Chhāndogya	[ <i>Chhāndogya</i> ]
	3 The Talavakaras	<i>Talavaka</i>
C	Black Yajur—	
	1 The Taittiriyins	<i>Taittiriya</i>
	2 The Kāthīkins	
	3 The Maitrayanyins	
	White Yajur—	
	1 The Vajasaneyins	<i>Śatapatha</i>
D	Atharvaveda—	
		<i>Gopatha</i>

NOTE.—The *Chhāndogya Upaniṣad* has not survived, though we have the *Chāndogya Upaniṣad*

## 7 Relative Age of the Brāhmanas

## DATES UNKNOWN

<i>External Events</i>	<i>Indian History</i>	<i>Literature</i>	
<p>Llyth, the Prophet, about 860 B C</p> <p>The <i>Iliad</i> composed</p> <p>Isaiah, the Prophet 737-700 B C</p>	<p>The Aryans in Kurukshetra</p> <p>Elaboration of the sacrifice</p> <p>The Aryans in the Middle Land</p> <p>Writing introduced</p> <p>Rise of the Vanaprasthas</p>	<p>THE BRAHMANAS</p> <p><i>Pūṣha</i> &amp; <i>Isa</i></p> <p><i>Taittiriya</i></p> <p><i>Talavakara</i></p> <p><i>Kaushītiki</i></p> <p><i>Aitareya</i></p> <p>• <i>Śatapatha</i></p> <p><i>Gopatha</i></p>	<p>Gradual Compilation of the <i>Atharvaveda</i></p>

तवदेतदिदम्मयोऽदोमय इति  
यथाकारी यथाचारी तथा भवति ।

## CHAPTER IV

### PHILOSOPHIC PERIOD

ESSENTIAL HINDUISM

Period ends about 480 B.C.

26. *History.* This period saw the completion of the spread of Aryan influence all over North India, and the still further progress of the organization of the people under the Brāhmans. North India was divided into a large number of different states, of which a few were ruled as



3. EARLY INDIAN COIN

republics, but the majority as monarchies. Several of them were of considerable size, and had great military power. The chief of them were undoubtedly Magadha,

corresponding roughly to Bihār, and Kosala, corresponding roughly to Oudh. The capitals of these states were now large, prosperous, wealthy cities. Industry, trade, and the simple arts were progressing. A rude coinage, consisting

NOTE—The text at the top of the page is one of the earliest utterances on KARMA AND REBIRTH :—

‘In proportion as a man consists now of this or that, just as he acts, just as he behaves, so will he be born.’ *Bṛihadāranyaka Upanishad*, IV. iv. 5.

of rectangular pieces of gold, silver, and copper, with a few signs punched on them, was introduced. There were still vast tracts of country under forest, but each of the states contained scenes of busy, happy life, and there was constant communication between all the chief points.

**27 Religion** During this period the Brahmans continued their sacrificial work, and also carried on the great task of bringing the aborigines under the influence of Aryan culture. New gods and demigods constantly found their way into the pantheon. The schools of the priests were more important than ever. The city of Taxila in the extreme north west of the Punjab was the chief centre of learning.

**28 Religion** as a whole remained much as it was during the previous period. Innumerable sacrifices were still offered, and the old beliefs continued unchanged for most people. But the more intelligent men underwent a revolutionary change.

(a) The old hazy pantheistic faith became clear and was grasped more firmly. The whole world was paltry and unreal in comparison with the One which informed it and was its sole Reality. All the ordinary gods were spoken of as mere temporary manifestations of the unchanging and actionless Absolute. Yet the worship of the gods went on unchanged, as the Absolute is unknowable.

(b) The problems raised by the very varying fortunes of men and the extraordinary differences in character met with everywhere were solved for the Indian mind by the doctrine of Transmigration and its pendant Karma.

The doctrine of *Transmigration* is that souls are emanations of the divine spirit, sparks from the central fire, drops from the ocean of divinity, that each soul is incarnated in a body times without number that the same soul may be in one life a god in another a man, in a third an animal or even a plant, and that there can be no rest for the soul nor

relief from suffering until it finds release from the necessity of birth and returns to the divine source whence it came.

The word *karma* means literally action, but the doctrine means the inevitable working out of action in new life. The idea is that a man's body, character, capacities and temperament, his birth, wealth and station, and the whole of his experience in life, whether of happiness or of sorrow, together form the just retribution for his deeds, good and bad, done in earlier existences. The expiation works itself out not only in his passive experience (*bhokṣitṛitvam*), but in his actions also (*karṣitṛitvam*). Then these new actions form new *karma* which must necessarily be expiated in another existence; so that, as fast as the clock of retribution runs down, it winds itself up again, as Deussen remarks.

(c) As it is deeds, good or bad, that form *karma*, and thus lead to rebirth; the idea lies ready to hand that, if by any means a man can cease acting, he may thereby get Release from the necessity of rebirth. Quite naturally and unreflectingly men took action to mean the business of life; so there arose the universal conviction that, if a man wished to reach Release, he must give up the ordinary life of man with all its gains, pleasures and interests and live an actionless existence, turning away from the unreal world and drawing near the one actionless Reality. The ascetic is the only truly religious man, according to this doctrine.

(d) It was perhaps the doctrine of the frequent rebirth of souls which suggested the theory of the cyclic destruction and recreation of the world. The idea is that the crude, external, phenomenal world periodically returns to a state of undifferentiated invisibility; souls leave their bodies; and matter and souls remain in undisturbed peace until the moment comes for a new creation. Then matter begins once more to evolve; inorganic things, the vegetable world, animals, men and gods come into being; the process of

transmigration begins at the precise point where it stopped when the world disappeared, the castes are reformed, the *rishis* see the Vedas once more, and thus the world comes to be just as it was before.

The period between creation and destruction is called a *kalpa*, the period of repose a *pralaya*. So much is common to all schools of Hindus, and to Buddhists as well. In the subdivision of the *kalpa* a descending series of four ages, corresponding roughly to the golden, silver, bronze, and iron ages of the Classics, is much used, but there are considerable differences in the detailed application of the idea<sup>1</sup>. The Jains drop out the period of repose, and divide time into alternating periods of degeneration and progress. In all schools time has neither beginning nor end.

(e) The Brāhman was everywhere accepted as the divine teacher and sacrificer, his Veda was the one Revelation, and Caste was the heaven sent system for the social organization of the people.

(f) This then is essential Hinduism —

A *The Theory of God and the world*, consisting of—

- (1) The one impersonal Reality and the unreal phenomenal world, which undergoes cyclic change. All minor gods are gathered under the pantheistic All.
- (2) Transmigration and Karma the explanation of the world.
- (3) Release from Transmigration and union with the one Reality, the object of all serious men.

B *The organizing conception*, consisting of—

- (1) The divine priest
- (2) The inspired Veda
- (3) Caste

(g) By the time that this new conception of the world had taken distinct form, it had become the custom to send every boy belonging to the Brāhman, Kshatriya, and Vaiśya castes to a Brahmanical school to receive an education. A ceremony of initiation introduced the lad to this religious training. A Brāhman priest muttered sacred texts over him and put the sacred thread on his shoulder, and immediately thereafter his education began. It was a birth into a new life. Hence these three castes are known as twice-born. The fact that every man of these castes spent several years under Brāhman discipline and teaching explains in some degree the extraordinary influence of the priestly class. No one but a Brāhman was allowed to teach. Teaching, sacrificing, and receiving gifts were the three functions which belonged to them by virtue of their birth. *This universal education of the boys of the three twice-born castes, coupled with the absolute exclusion of every other one from this, the one avenue to culture and knowledge then open in India, helps to explain the great predominance of these castes throughout India. No arrangement was made for giving girls an education; marriage took the place of initiation in their case.*

(h) By the end of our period we have trustworthy evidence to prove that two of the most characteristic Hindu customs were regarded as right, namely, the use of idols in worship and child marriage. The Hindu law enjoined that a girl should be married before she reached the age of puberty, and this necessarily led to child marriage. We may also note that by this time only the childless widow was allowed to re marry.

29. This brief outline of Essential Hinduism is sufficient to show us what an overturning change the Indian mind had experienced. *The steadily-growing culture of the Brāhmans and the wider experience of men and things which*

they were daily acquiring as they went on with the work of reducing the whole population of India under their own religious sway had brought them to this new and far reaching system of thought. Under the wide dome of this universal pantheism they were able to gather all the aboriginal worships of the land and by tactful arrangements to give them a certain distinct unity. The common people continued their worship practically unchanged only Brahman teachers taught Transmigration everywhere, and spoke of the great God behind all gods. *How different all this is from the beliefs of the Rigveda!*

This radical system has been taught wherever Hinduism has gone, it lies behind all the philosophies and is implied in the asceticism, the laws, the worship, and the life of the people.

NOTE—The text below is the law of CHILD MARRIAGE in the earliest Hindu Law book. 'A girl should be given in marriage before puberty. Gautama, *Dharmasutra* xviii 21

प्रदानं प्रागृतोः ॥



## ILLUSTRATIVE READINGS

## 5 The One Reality

Who is he whom we meditate on as the self? What is that self? That by which one sees, by which one hears, by which one smells scents, by which one forms speech, by which one discriminates sweet and sour? That which is the heart and the mind, perception, injunction, understanding, knowledge, wisdom, vision, firmness, thinking, considering, helping, memory, resolution, will, breath, love, and desire? All these are only names of knowledge. That (self) is *brahman*, Indra, Prajāpati, all the gods, the five great elements, earth, air, ether, water, lights, all these and those which are mixed with small as it were, seeds of various kinds, born of eggs, born from the womb, born from heat, born from germs, horses, cows, men, elephants, and all that breathes, whether it walks or flies, and what is immovable. All that is guided by knowledge, it rests on knowledge. The world is guided by knowledge. Knowledge is its foundation. Knowledge is *brahman*. He by his knowing self, having left this world and having obtained all delights in the world of heaven, became immortal.

## 6 Excommunication

NOTE—This passage has been selected for reading because it sets forth so clearly a number of the elements of the Hindu system. Here we have the sanctity of the Veda, the privileges of Brahmins, the restrictions of caste, the sacred cord, the lock of hair on the crown of the head, and excommunication carried out by the performance of the funeral ceremony and *interdictio aquæ*, an old Aryan custom. The law here stated as applicable to a Brahmin father who has to be excommunicated by his own son is of course all the more applicable to caste breakers of lower degree. When a Hindu becomes a Christian by baptism, this law comes into operation, because he 'dwells with men of the lowest castes'

Let him cut off a father who assassinates a king, who sacrifices for Śūdras, who sacrifices for his own sake, accepting money from Śūdras, who divulges the Veda to persons not authorized to study it, who kills a learned Brāhmin, who dwells with men of the lowest castes, or cohabits with a female of one of the lowest castes. Having assembled the sinner's spiritual Gurus and the relatives by marriage, the sons and other kinsmen shall perform for him all the funeral rites, the first of which is the libation of water, and afterwards they shall overturn his water vessel in the following manner, a slave or a hired servant shall fetch an impure vessel from a dust heap, fill it with water taken from the pot of a female slave and, his face turned towards the south, upset it with his foot, pronouncing the sinner's name and saying 'I deprive N N of water'. All the kinsmen shall touch the slave, passing their sacrificial cords over the right shoulder and under the left arm, and untying the locks on their heads. The spiritual Gurus and the relatives by marriage shall look on

## TABLES

## 8. The Ages of the World

There is some reason for thinking that at first the following was the whole scheme of the *Kalpa* —

$$\left. \begin{array}{l} Kṛita\ yuga \\ Tretā\ yuga \\ Dvāpara\ yuga \\ Kālī\ yuga \end{array} \right\} = Kalpa$$

The names are taken from the game of dice, *Kṛita*, 'the four,' designating the Golden Age, when virtue is four-square, *Tretā*, 'the three,' designating the Silver Age, when one-fourth part of virtue has been lost; *Dvāpara*, 'the two,' when one-half of virtue has disappeared; and *Kālī*, 'the one,' when only one-fourth part of good remains. *Yuga* is the Sanskrit word for 'age'.

But the scheme was much elaborated by the various schools; and the doctrine finally adopted by orthodox Hinduism is that these four ages make one *Mahāyuga* or Great Age, and that it takes 1,000 *Mahāyugas* to complete a *Kalpa*.

The number of dice spots was applied also to the length of the ages as under :—

$$\left. \begin{array}{ll} \text{Dawn} & 400 \\ \text{Day} & 4,000 \\ \text{Twilight} & 400 \\ \text{Dawn} & 300 \\ \text{Day} & 3,000 \\ \text{Twilight} & 300 \\ \text{Dawn} & 200 \\ \text{Day} & 2,000 \\ \text{Twilight} & 200 \\ \text{Dawn} & 100 \\ \text{Day} & 1,000 \\ \text{Twilight} & 100 \end{array} \right\} \begin{array}{l} = Kṛita\ yuga \\ = Tretā\ yuga \\ = Dvāpara\ yuga \\ = Kālī\ yuga \end{array} \Bigg\} = Mahāyuga$$

This elaborate scheme arose much later than the philosophic period.

असतो मा सद्गमय  
तमसो मा ज्योतिर्गमय  
मृत्योर्मांमृत गमय ॥

## CHAPTER V

### PHILOSOPHIC PERIOD CONTINUED

THE UPANISHADS, BUDDHISM AND JAINISM

Period ends about 480 B C

30 A time came when there arose a great passion among thinking men in North India to win Release, and many theories as to the true path to Liberation were proclaimed. Most of the leaders declared that Release was the fruit of knowledge, but others laid stress on sacrifice or Vedic study and many declared that the true means was *tapas*, austerity. So many went out to the old hermitages and sought by indescribable self-torture to reach the end of birth and sorrow.

31 But the more serious men went farther. They regarded the whole phenomenal world as inherently antagonistic to the spiritual life. They therefore decided to go much

NOTE — The text at the top of the page is AN ANCIENT PRAYER from the oldest Upanishad —

From the unreal lead me to the real  
From darkness lead me to light  
From death lead me to immortality

*From the unreal lead me to the real* 25

farther than the hermits: they gave up the worship of the gods, ancestor-worship and all family connexions, and became homeless beggars. They might seek Release either by *tapa* or by knowledge, or by a combination of the two, but in any case they abandoned all connexion with the life of *mēi*. This new type of ascetic was called *parivrājaka*, wanderer *blukshu*, beggar, *sannyāsi*, renouncer.

32 The attempt to reach Release by means of true knowledge led to momentous results. Many theories of the constitution of the world were formed and taught; but the most important of all is the doctrine of the Upanishad. The ordinary name for the World-soul was *Brahman*, neuter noun which expresses the common thought of the time, that the World-soul is an impersonal essence present in all things. There were many speculations as to its nature; until some wise thinker called *Brahmān* the *ātman*, or Self of the universe. Then, as the soul of the universe was *ātman*, and the soul of the individual was *ātman*, the conclusion was soon drawn that the two were identical. The great affirmation was made, 'My self is the infinite Self'; 'the soul of the universe, whole and undivided, dwells in me.' Thus self-knowledge is knowledge of God; and, as knowledge of God leads to Release, the man who realizes the identity of his soul with the World soul is thereby set free from the cycle of births and deaths; he will not be born again. The great phrases used are, 'Thou art That,' 'I am Brahman,' and 'I am He.' This is the Vedānta philosophy in its earliest form.

The conception of Brahman Ātman in the Upanishads is a great lightning flash of truth, and it is placed before us in many a noble passage: Brahman is Consciousness; Brahman is the Reality of everything; Brahman is joy; Brahman is incomprehensible; by the command of Brahman all things are done. The phrase, *sachchidānanda Brahma*, 'Brahman

is reality, intelligence, and bliss,' is a very late one, not found in this period at all, but it sums up Upanishad thought with great accuracy

But there is one fatal omission in this conception Brahman is not conceived as holy we are nowhere told that Brahman is righteousness The fact is that the theory of the Ātman is simply a very lofty philosophic presentation of the ancient pagan conception of God Consequently, the Vedānta philosophy has never been to India what the teaching of the prophets was to Israel Hinduism remains from first to last crippled, because the idea of God was never moralized

33 The philosophy of the Ātman sketched above was by no means the only philosophic system put forward as the way to Release Numerous philosophic leaders stand out dimly in the pale historic light, each with his own specialized doctrine and his following of monks In an old Buddhist book there is a catalogue of sixty two different theories of the universe taught at this time in North India All these system builders had a great deal in common Transmigration was accepted as an axiom, and also the beliefs, that earthly things had to be given up if Release was to be won, and that knowledge was the right means of Release Hence the search for knowledge and the wandering monkish life were universal among philosophers Women also adopted the wandering life, so that each school had nuns as well as monks.

34 It seems to be certain that the Sankhya system as well as the Vedānta was sketched at this early date, but no treatise of the school belonging to this period survives Among the numerous teachers of the time two stand out above all others, Mahāvīra, the Jain leader, and Gautama, the founder of Buddhism They were contemporaries, Mahāvīra the older of the two Their exact dates are not known as

yet, but it seems clear that Gautama's death occurred within a few years of 480 B.C., the date which closes our period.

35. Jainism was originally merely a specialization and intensification of the old ascetic discipline under the influence of an extreme reverence for life and of a dogmatic belief that not only men, animals, and plants, but the smallest particles of earth, fire, water, and wind are endowed with living souls. Consequently, a very large part of the Jain monk's attention was directed to using the extremest care not to injure any living thing. So eager were the Jains to part with the world to the uttermost that many of their monks wore not a scrap of clothing. Twelve years of most severe asceticism were necessary for salvation. After that, if a monk did not wish to live longer, he was recommended to starve himself to death.

36. Buddhism, on the other hand, while it recommended a mild asceticism, condemned self torture, and found salvation in *knowledge* and *right living*. The knowledge which Buddha taught was summed up by him in three propositions, known as 'the three characteristics of being', namely :—

All its constituents are transitory ;

All its constituents are misery ,

All its constituents are lacking in an ego.

If a man realize that all things are fleeting, that life is sorrow, and that he has no soul to save, he will thereby be set free from the chains of the world, and will experience the *nirvāṇa* (i.e. extinction) of lust, hatred, and ignorance. Having reached freedom, he will live his life according to the noble laws of Buddha. Being thus a conqueror over the world, he will at death enter final *nirvāṇa* ; he will not be born again.

Buddhism, Jainism, and the Sāṅkhya system fail to teach the existence of the living eternal only God, but they recognize all the godlings of the Hindu system, giving them a very humble place.

37 Philosophic leaders in those days received numerous honorific titles from their followers, *buddha* (enlightened) *jina* (conqueror) *tirthakara* (ford maker, i.e. religious leader), &c. Gautama finally became known as the Buddha Mahavira as the Jina (whence the word Jain)

38 Both of these leaders also formed an outer circle of lay followers who were not required to practise the asceticism of the monks but obeyed easy regulations

39 *Literature, &c.* The Brahmins, perceiving the power of the philosophy of the Ātman, were not slow to adopt it and to introduce it into their schools. There it was taught as a special discipline preparatory to the life of the *parivrajaka*, while ordinary Brahmin pupils took it as an extra subject at the close of the regular priestly course. As this knowledge was regarded as the final aim of all Veda study, it was called *Velinta*, i.e. Veda end

Gradually the allegorical teaching given as a preparation for the hermit life, and the philosophic instruction intended for the wandering life, took definite shape and were handed down orally from teacher to pupil in fixed language each school having its own sacred deposit. The former was called *aranyak*, i.e. or 'forest teaching', as we have seen, the latter *upanishad* probably in the sense of secret doctrine. Thus were formed the wonderful treatises which we now know as the *Aranyakas* and the *Upanishads*. It is to be noted that the two types of teaching frequently overlap in one document. To this early period belong only the first great group of prose treatises, written in the style of the *Brahmanas*, viz. the four *Aranyakas* and the *Bṛhadaranyaka Chhandogya*, *Taittiriya*, *Aitareya*, *Kaushitaki*, and *Aena Upanishads*. These have been used devotionally all through the centuries by a small but select company of intellectual and spiritual men.

40 During this period the theory that the Brahmanas



with their appendices, the *Āraṇyakas* and the *Upanishads*, are Revelation, *śruti*, in precisely the same sense as the Vedas themselves, took shape and found acceptance. Indeed it became customary to use the word Veda to cover all this prose literature as well as the hymns; so that one has constantly to ask whether the word is used in the wide or the narrow sense. The theory was that no hymn or *Brāhmaṇa* had a human author, but that they were eternal, and that they had been 'seen' by the *ṛishis*, i.e. 'seers'. Through this idea the limits of the canon were fixed. All that is *śruti* is included; all that is not *śruti* is excluded. The Veda was held to be so sacred that to reveal any portion of it to any one other than a member of the three highest castes was regarded as a heinous sin (see p. 45). There is a vast amount of sacred literature besides this, but it is only *smṛiti*, 'recollection,' that is Tradition. It has only a limited authority.

41. Towards the end of this period the *Rāmāyaṇa* in its earliest form, which consisted of only five books (ii-vi), was composed by Vālmīki, in the Kingdom of Kosala. In this work Rāma is a purely human hero.

NOTE.—The text below expresses THE JOY OF KNOWING BRAHMAN:—

'He who knows Brahman as Reality, Knowledge, Eternal, he obtains all desires.' *Taittirīya Upanishad*, II. 1. 1.

सत्यं ज्ञानमनन्तं ब्रह्म यो वेद  
सोऽश्नुते सर्वान् कामान् ॥

## ILLUSTRATIVE READINGS .

## 7. The Vanaprastha and the Aśrama

When Rama, valiant hero, stood  
 In the vast shade of Dandak wood,  
 His eyes on every side he bent  
 And saw a hermit settlement,  
 Where coats of bark were hung around,  
 And holy grass bestrewed the ground  
 Bright with Brahmanic lustre glowed  
 That circle where the saints abode  
 Like the hot sun in heaven it shone,  
 Too dazzling to be looked upon  
 Wild creatures found a refuge where  
 The court, well swept, was bright and fair,  
 And countless birds and roedeer made  
 Their dwelling in the friendly shade  
 Beneath the boughs of well loved trees  
 Oft danced the gay Apsarases  
 Around was many an ample shed  
 Wherein the holy fire was fed,  
 With sacred grass and skins of deer,  
 Ladles and sacrificial gear,  
 And roots and fruit, and wood to burn,  
 And many a brimming water urn  
 There, clad in coats of bark and hide—  
 Their food by roots and fruit supplied—  
 Dwelt many an old and reverend sire  
 Bright as the sun or Lord of Fire,  
 All with each worldly sense subdued,  
 A pure and saintly multitude.

### \* 8. The Horse of the Aśvamedha

#### *A Meditation for the Vānaprastha*

Verily the dawn is the head of the horse which is fit for sacrifice, the sun its eye, the wind its breath, the mouth the Vaiśvānara fire, the year the body of the sacrificial horse. Heaven is the back, the sky the belly, the earth the chest, the quarters the two sides, the intermediate quarters the ribs, the members the seasons, the joints the months and half months, the feet days and nights, the bones the stars, the flesh the clouds. The half digested food is the sand, the rivers the bowels, the liver and the lungs the mountains, the hairs the herbs and trees. As the sun rises, it is the forepart, as it sets, the hindpart of the horse. When the horse shakes itself, then it lightens; when it kicks, it thunders; when it makes water, it rains; voice is its voice.

Verily Day arose after the horse as the golden vessel, called Mahimān, which at the sacrifice is placed before the horse. Its place is in the Eastern sea. The Night arose after the horse as the silver vessel, called Mahimān, which at the sacrifice is placed behind the horse. Its place is in the Western sea. Verily these two vessels arose to be on each side of the horse.

As a racer he carried the Devas, as a stallion the Gandharvas, as a runner the Asuras, as a horse men. The sea is its kin, the sea is its birthplace.

*Bṛhadāranyaka Upanishad*, I. 1; *S B E.* xv. 73-4.

## 9 The Identity of the Human and the Divine Self

Place this salt in water, and then wait on me in the morning'

The son did as he was commanded

The father said to him 'Bring me the salt, which you placed in the water last night'

The son, having looked for it, found it not, for, of course, it was melted

The father said 'Taste it from the surface of the water How is it?'

The son replied 'It is salt'

'Taste it from the middle How is it?'

The son replied 'It is salt'

'Taste it from the bottom How is it?'

The son replied 'It is salt'

The father said 'Throw it away and then wait on me'

He did so, but salt exists for ever

Then the father said 'Here also, in this body, forsooth, you do not perceive the True, my son, but there indeed it is That which is the subtle essence, in it all that exists has its self That is the True That is the Self, and thou, O Śvetaketu art That'

## TABLES

## 9. The Relative Age of the Early Upanishads

PERIOD ENDS ABOUT 480 B. C.

<i>Events outside India</i>	<i>History</i>	<i>Religion</i>	<i>Literature</i>
Zoroaster, 660-583 B. C. <i>The Avesta</i>	All North India under Aryan influence	Transmigration and Karma accepted	The early prose Upanishads
Jeremiah, 627-580 B. C.	Rise of great cities	Tavila a seat of learning	1. <i>Bṛihadāranyaka</i>
	Coinage ap-		2. <i>Chhândogya</i>

## 10. Śruti, the Hindu Canon

NOTE.—For the *Mahānārāyaṇa* and the other Upanishads which are not mentioned in section 39, see section 51 and p 73 Many later Upanishads, not included in this table, are recognized as *śruti* also, but they have no definite place in any Vedic school but are loosely attached to the *Ātharvaveda*:

<i>Veda</i>	<i>Brahmaṇa</i> For the Priest	<i>Aranyaka</i> For the Hermit	<i>Upanishad</i> For the Wanderer
<i>Rik</i>	1 <i>Āitareya</i> 2 <i>Kaushitaki</i>	1 <i>Āitareya</i> 2 <i>Kaushitaki</i> •	1 <i>Āitareya</i> 2 <i>Kaushitaki</i>
<i>Saman</i>	1 <i>Paṭha</i> <i>vinśa</i> 2 [ <i>Chhāndogya</i> ] 3 <i>Talavakara</i>		2 <i>Chhāndogya</i> 3 <i>Kena</i>
<i>Black Yajus</i>	1 <i>Taittirīya</i> 2 3	1 <i>Taittirīya</i>	1 <i>Taittirīya</i> <i>Mahānārāyaṇa</i> 2 <i>Āthol</i> 3 <i>Maitrīyaṇya</i> <i>Śvetāśvatara</i>
<i>White Yajus</i>	1 <i>Śatapatha</i>	1 <i>Bṛihat</i>	1 <i>Bṛihadāranyaka</i> <i>Ita</i>
<i>Ātharvan</i>	<i>Gopatha</i>		<i>Muṣala</i> <i>Prala</i> <i>Mandukya</i>

BUDDHAM ŚARAṆAM GACCHĀMI  
DHAMMAM ŚARAṆAM GACCHĀMI  
SAṄGHAM ŚARAṆAM GACCHĀMI

## CHAPTER VI

### SCHOLASTIC PERIOD

SŪTRAS AND SUTTAS

480 B.C. to 184 B.C.

42. *History.* The greatest fact to be realized with regard to the history of this period is the gradual Aryanizing of South India. We have no detailed account of how it was carried out. Doubtless the chief work was done by Brāhman priests, who went all over the south country as missionaries of the faith and civilization of their people, but Aryan warriors also won themselves kingdoms in the south.

43. Darius conquered the basin of the Indus and a part of the Punjab about 500 B.C., but we do not know how long Persian rule lasted there. Apart from this, North India remained practically as it was before until 321 B.C. The literature speaks of the existence of sixteen leading powers in North India in these centuries. The brilliant invasion of the Punjab by Alexander the Great in 326 B.C.

NOTE.—The text at the top of the page is the FORMULA OF ENTRANCE INTO BUDDHISM, 'I take refuge in the Buddha; I take refuge in the Doctrine; I take refuge in the Order.' The language is Pāli.

did not disturb appreciably the other parts of India, and very soon after his death in 323 B C a revolt destroyed the Greek power in the Punjab

44 But the young adventurer who overthrew the Greeks in the Punjab soon brought the whole of the northern half of India under his rule, and thus founded the first empire ever known in India (321 B C) His name was Chandra gupta and *Pataliputra*, i e Patna, the capital of Magadha, was his capital His grandson, Asoka (272-231 B C.) ruled a large part of South India also Under this man, a ruler of the highest capacity and character, civilization made great strides Stone architecture and sculpture made their appearance in India during his reign, and from his time onwards inscriptions are common His descendants, however, proved unfit for imperial power, and the empire gradually weakened and finally broke up in 184 B C After Alexander the coinage of India became artistic under the influence of the mints of Greece, Bactria, and Persia

45 *Religion* During this period Hinduism with its Veda and caste system, its priests and regulated worship, completed the conquest of the peninsula From this time onwards the Brāhmans are everywhere recognized as

divine representatives of the gods Put, although they became supreme wherever they went, and brought the better part of the population under their care, there were large sections of the people everywhere whom they considered



#### 4 HINDU IDOLATRY

The earliest surviving representations of Hindu idols occur in Buddhist sculpture This is the goddess Sri from the Bharhut Stupa, now in Calcutta Museum (Cunningham xxvi) See below, p 62



too low and degraded to receive their ministrations. The descendants of these groups are found to this day in all parts of the country. In the south a very large proportion of the population was held to be so unclean as to be beyond

the pale of Brāhman service; and the millions of their descendants still remain outside (see Chapter XV).

This period is scholastic in most of its religious features. Hindu practice became steadily more regular under the unceasing pressure of priestly authority. This is most noteworthy in the realm of social life; at the beginning of the period there was still a considerable amount of caste laxity throughout Northern India, but by the close a great advance had taken place. The whole system had hardened and was very much what it has been for centuries. A large

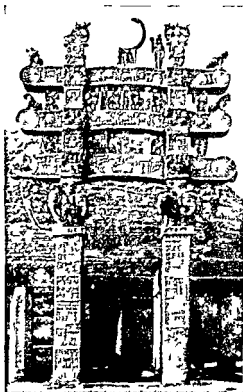


##### 5. A HINDU TEMPLE IN BUDDHIST SCULPTURE

From the Sālichī Stūpa of second century B.C. (Maisey, *xiii.*). See fig. 6. The divinity is a five-headed snake, or Naga, which is visible within the shrine. In front stands a fire-altar, while a Vānaprastha and his leafy hut may be seen in the right foreground.

number of the secondary castes were already in existence. One of the chief characteristics of the priesthood at this time was the desire to express everything with great exactness in well-arranged manuals, each devoted to a single subject. This scholastic tendency comes out very distinctly in Buddhist literature also; everything is classified, arranged in groups, numbered and labelled. There are four Noble Truths; the Noble Path is eight-fold; there are twelve steps

in the theory of Dependent Origination, the Buddhist theory of how living beings come into existence. The same is true of Jainism.



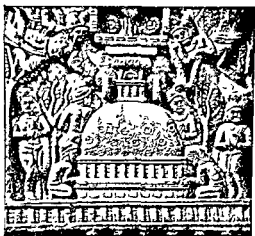
6 NORTH GATE OF THE SANCHI STÜPA

This noble monument stands at Sanchi in the Madhya Pradesh State. The huge mound of the stupa is visible behind the gate but the ornament on the top is gone. Portions of the stone rail are visible on each side of the gate. There are three other gates. (Photograph by Johnston & Hoffmann.)

Images and temples rose during this period to the place which they have ever since held in Hindu life. The traditional appearance of the various gods, with their dress, weapons, and ornaments, became definitely fixed, while the

plan of the temple court was modelled on the arrangements of the ground for the ancient sacrifices

46. When Gautama the Buddha died, his relics, divided into seven portions, were laid in seven stupas erected for them, and the great teachers who followed him were similarly honoured. Nor was that all. Buddhists soon began to believe that the truth had been taught by a long



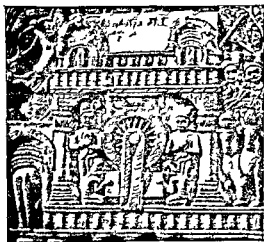
#### 7. BUDDHIST WORSHIP

Men and angels adoring a stūpa. This is a relief from the rail of the Bharhut Stūpa of the second century B.C., now in Calcutta Museum. Cunningham, *Stūpa of Bharhut*, xxxi

succession of Buddhas before Gautama, and that in the next age another, named Maitreya, would arise. (See p. 97.) All these things stirred feelings of piety and reverence in Buddhist hearts. Crowds of lay believers bowed down before the great stūpas in reverent meditation, adoring the relics and repeating sacred formulas, and walked round the stūpas in solemn religious march. To these observances and to the stated gatherings in the *chaityas*, or assembly

halls, we must attribute the beginnings of Buddhist worship

47. In the ninth year of his reign Asoka became a Buddhist layman. Later he actually became a monk. He spent a great deal of energy in trying to lead his subjects to the adoption of the moral teaching of Buddhism. For this purpose, he had long edicts cut on rocks in various



### 8. BUDDHIST WORSHIP

A *chaitya* or Buddhist hall and Buddhists adoring a *dharmachakra* or wheel of the doctrine, a symbol of Buddha's teaching. A relief from the Bharhut Stupa. Cunningham, xxvi

parts of his empire, calling on the people to cultivate filial piety, righteousness, reverence for all religions, and kindness to animals. He erected hospitals for man and beast, and in every way sought the welfare of his subjects. Innumerable religious edifices were erected to his order, chiefly *stūpas*, *chaityas*, monasteries, and rock cut cells for monks. But the most significant act of his reign was the sending out of missionaries to spread Buddhism.

throughout India and the neighbouring lands. As a result Ceylon became a Buddhist country, and the religion also made great progress beyond the river Indus and upon the Himalayas. It was Aśoka that made Buddhism a world-conquering power.

48. The first beginnings of worship among the Jains appeared in much the same way as they did in Buddhism; but this community was not so successful at this time in securing royal and wealthy patrons as the Buddhists were. Their earliest monuments are two to three centuries later.

Then the Jain community broke in two in A.D. 82. It was a question of clothes that led to the separation. The monks of one section wore no clothing and were, therefore, called *Digambara*, 'clothed in atmosphere,' while the monks of the other group wore white robes and were called *Śvetāmbara*, 'clothed-in-white.'

49. *Literature.* Quite early in this period, the earliest form of the great epic, the *Mahābhārata*, appeared. It probably arose in the country between the Ganges and the Jumna. It was then a poem of very moderate length, containing about 8,800 couplets, and was called the *Bhārata*.

" Kṛishṇa is a purely human hero in it.

50. The teaching of each philosophic leader was handed down orally in his monastic school. It is noteworthy, however, that Sanskrit was used in the Brāhmanic schools, while the Jains and the Buddhists used the vernaculars.

As knowledge grew and the compass and the number of the subjects taught in the Brāhmanical schools went on increasing, the mass of material to be learned by rote became more and more unmanageable. It became impossible for the student to store in his memory everything which he wanted to know, so long as it was presented to him in the extraordinarily prolix manner of the Brāhmaṇas. A new method was therefore invented. All the knowledge

which the student had to acquire was expressed in strings of aphorisms of the briefest and most pregnant description. As time went on and the new method developed, it became a conventional system of technical terms like a modern telegraphic code. These tabloids of condensed knowledge were called *sūtras*. Is not this the very climax of scholasticism? These books, if books they can be called when they were not written down, dealt with all the subjects of a priest's education. They were usually summed up under six heads, called the *śaṅkangas*, or members of the body of the Veda. Of the six, Kalpa, ceremonial, is the most important. Under Kalpa there are three groups of *sūtras*, the *Śrauta Sūtras*, which deal with the sacrifices summarizing the teaching of the Brahmanas, the *Grihya Sūtras*, which deal with domestic ceremonies, and the *Dharma Sūtras*, which provide rules of conduct for the various classes of men and the various stages of life. The Brahmanical schools were now more numerous than ever, many of the earlier schools having split into several branches and each had its own series of *sūtras*, dealing in turn with all the subjects comprehended under the six *śaṅkangas*. Panini, the great grammarian, wrote in *sūtras*, and his work comes under *śikharana*, one of the *śaṅkangas* (see p. 76). He was connected with Taxila and flourished about 300 B.C.

The language used in the Brahmanical schools was gradually polished and brought under phonetic and grammatical rules, while, with the spread of the people all over North India, the ordinary language had necessarily developed into a number of provincial vernaculars. The literary tongue of the schools was called *samskrita*, i.e. polished, while the vernaculars were called *prakṛita*, i.e. natural. Panini's grammar finally fixed the form of Sanskrit. Already in his day it was very distinct from the popular dialects. These

latter naturally continued to change, and they have produced the great modern Aryan languages of India, Hindi, Punjābī, Gujarātī, Marāṭhī, Bengālī, Oriyā, Assamese, and the rest.

51. In certain of the schools at this time some of the best parts of the old Upanishads were versified and strung together, so as to make new Upanishads. (See p. 73.) The brief, pointed, aphoristic character of these poems shows plainly that they were put together with a view to their being easily committed to memory.

52. As we have seen, the Jains and the Buddhists used, not Sanskrit, but the vernaculars in teaching their hearers. Their sermons were called *suttas*, which is the vernacular form of the Sanskrit *sūtras*. These were handed down by word of mouth from teacher to pupil; but during the earliest generations they were considerably changed and expanded.

By the year 200 B.C. the Buddhist *Tripiṭaka*, that is, the triple basket, or canon in three parts, was practically complete. Many of these *suttas* are beautiful as literature, and are filled with a love of righteousness and a mounting passion for spiritual things which give them great distinction. When Buddhism was destroyed in India, this literature perished also, but it has been most faithfully preserved in Ceylon. The language of the *Tripiṭaka* is called *Pāli*. This is not the name of any old Indian vernacular, but merely the Singhalese word for 'text', which has come to be used to designate the language of the text, in contrast with the Singhalese of the commentary. Scholars have not been able to decide as yet which of the old Indian vernaculars, through being used by the monks who won Ceylon to the faith, has been preserved for us in the Pāli text.

Jain teaching was similarly handed down, but reached its permanent form later still.

Many other schools had their traditional *suttas*, but they were necessarily lost when the school died out

NOTE.—The text below is a mnemonic verse giving the names of THE SIX VEDAṄGAS *śikṣā* pronunciation, *kalpa* ceremonial, *vyākaraṇa*, grammar, *nirukta*, etymology, *chhandas*, metre, *jyotiṣha*, astronomy

शिखा कल्पो व्याकरण  
निरुक्त छन्दो ज्योतिष ॥



latter naturally continued to change, and they have produced the great modern Aryan languages of India, Hindī, Punjābī, Gujarātī, Marāthī, Bengālī, Oṛiyā, Assamese, and the rest.

51. In certain of the schools at this time some of the best parts of the old Upanishads were versified and strung together, so as to make new Upanishads. (See p. 73.) The brief, pointed, aphoristic character of these poems shows plainly that they were put together with a view to their being easily committed to memory.

52. As we have seen, the Jains and the Buddhists used, not Sanskrit, but the vernaculars in teaching their hearers. Their sermons were called *suttas*, which is the vernacular form of the Sanskrit *sūtras*. These were handed down by word of mouth from teacher to pupil; but during the earliest generations they were considerably changed and expanded.

By the year 200 B.C. the Buddhist *Tripitaka*, that is the triple basket, or canon in three parts, was practically complete. Many of these *suttas* are beautiful as literature and are filled with a love of righteousness and a deep passion for spiritual things which give them great distinction. When Buddhism was destroyed in India, this literature perished also, but it has been most faithfully preserved in Ceylon. The language of the *Tripitaka* is called Pāli. This is not the name of any old Indian vernacular, but merely the Singhalese word for 'text', which has come to be used to designate the language of the text, in contrast with the Singhalese of the commentary. Scholars have not been able to decide as yet which of the old Indian vernaculars through being used by the monks who won Ceylon to Buddhism, has been preserved for us in the Pāli text.

Jain teaching was similarly handed down, but reached its permanent form later still.

Thus have I heard

On a certain occasion The Blessed One was dwelling at Savatthi in Jetavanī monastery in Anāthapindika's Park  
And there The Blessed One addressed the monks

'Monks,' said he

'Lord, said the monks to The Blessed One in reply  
And The Blessed One spoke as follows

'I will teach you O monks the burden, the bearer of the burden the taking up of the burden, and the laying down of the burden

'And what O monks, is the burden?

'Reply should be made that it is the five attachment groups And what are the five? They are the form attachment group, the sensation attachment group, the perception-attachment group the predisposition attachment group the consciousness attachment group These, O monks, are called the burden

'And who O monks is the bearer of the burden?

'Reply should be made that it is the individual the

## ILLUSTRATIVE READINGS

## 10. Sūtras

NOTE—A literal translation of each sūtra is given in italics, and then the meaning follows in roman. For a more condensed example see p. 94.

1. *Now, therefore, the right.*

Now, therefore, the right of performing sacrificial acts will be laid down here.

2. *Acts fruit-attended.*

Sacrificial acts are attended by fruits, such as heaven, wealth, &c.

3. *Of all without distinction.*

One would expect that there must be a right of all living beings without distinction to perform sacrificial acts, as all desire fruits.

4. *But of human beings from the power of undertaking.*

But the right belongs to human beings only, because they only have the power of undertaking sacrificial acts.

5. *Cripple, ignorant, eunuch, Śūdra except.*

Cripples, those ignorant of the Veda, eunuchs, Śūdras are to be excepted.

6. *Of Brāhmans, Rājanyas, Vaiśyas, from śruti.*

The right belongs to Brāhmans, Kshatriyas and Vaiśyas, but not to Śūdras, according to Vedic precept.

7. *A woman also without distinction.*

A woman also has the right, as there is no distinction between her and her husband.

## II A Buddhist Sutta

Thus have I heard

On a certain occasion The Blessed One was dwelling at Savatthi in Jetavana monastery in Anathapindika's Park And there The Blessed One addressed the monks

'Monks,' said he

'Lord,' said the monks to The Blessed One in reply.

And The Blessed One spoke as follows

'I will teach you, O monks, the burden, the bearer of the burden, the taking up of the burden, and the laying down of the burden

'And what, O monks, is the burden?

'Reply should be made that it is the five attachment groups And what are the five? They are the form attachment group, the sensation attachment group, the perception attachment group, the predisposition attachment group, the consciousness attachment group These, O monks, are called the burden

'And who, O monks, is the bearer of the burden?

'Reply should be made that it is the individual, the venerable So and so of such and such a family He, O monks, is called the bearer of the burden

'And what, O monks, is the taking up of the burden?

'It is desire leading to rebirth, joining itself to pleasure and passion, and finding delight in every existence—desire, namely, for sensual pleasure, desire for permanent existence, desire for transitory existence This, O monks, is called the taking up of the burden

'And what, O monks, is the laying down of the burden?

'It is the complete absence of passion, the cessation, giving up, relinquishment, forsaking, and non adoption of desire This, O monks, is called the laying down of the burden'

## 12. A Passage from a Verse Upanishad

As the one fire that passed into the world  
 Has there transformed itself to many forms,  
 So the one Self within all creatures  
*Transforms itself to many forms, while outside all.*

As the one air that passed into the world  
 Has there transformed itself to many forms,  
 So the one Self within all creatures  
*Transforms itself to many forms, while outside all.*

Just as the sun, the whole world's eye,  
 By visible external foulness ne'er is tainted,  
 So the one Self within all creatures  
 By the world's sorrow ne'er is tainted, being outside it.  
 The one Controller, the Self within all creatures,  
 Who makes the one form manifold—  
 Those wise men who behold Him in the self,  
 They and no others have eternal joy.

He who, Eternal, Conscious, One, fulfils  
 The longings of the Transient, Conscious, Many—  
 Those wise men who behold Him in the self,  
 They and no others have eternal peace.

The truth, that this is That, they feel to be  
 Bliss indescribable, supreme.  
 How can I come to know it?  
 Shines it effulgent, or reflecting light?

There shineth not the sun, nor moon and stars;  
 These lightnings shine not; how much less this fire!  
 His lonely shining makes the All resplendent!  
 'Tis with His glory that this whole world gleams!

## 13 Buddhist Teaching in Verse

Do not follow the evil law ! Do not live on in thoughtlessness ! Do not follow false doctrine ! Be not a friend of the world

Rouse thyself ! do not be idle ! Follow the law of virtue ! The virtuous rests in bliss in this world and in the next

Follow the law of virtue , do not follow that of sin The virtuous rests in bliss in this world and in the next

Look upon the world as you would on a bubble, look upon it as you would on a mirage , the king of death does not see him who thus looks down upon the world

Come, look at this world, glittering like a royal chariot , the foolish are immersed in it, but the wise do not touch it

He who formerly was reckless and afterwards became sober, brightens up this world, like the moon when freed from clouds

He whose evil deeds are covered by good deeds, brightens up this world, like the moon when freed from clouds

This world is dark, few only can see here , a few only go to heaven, like birds escaped from the net

The uncharitable do not go to the world of the gods , fools only do not praise liberality , a wise man rejoices in liberality, and through it becomes blessed in the other world

Better than sovereignty over the earth, better than going to heaven, better than lordship over all worlds, is the reward of Sotapatti, the first step in holiness

## 14. Sātyaki's Sons slain

Morning with her fiery radiance oped the portals of the day,  
Shone once more on Kuru warriors, Pāṇḍav chiefs in dread  
array !

Bhīma and the gallant Arjun led once more the van of  
war,  
But the proud preceptor Droṇa faced them in his sounding  
car !

Still with gallant son of Arjun, Lakshman strove with bow  
and shield,  
Vainly strove ; his faithful henchman bore him bleeding  
from the field !

*Lakshman, son of proud Duryodhan ! Abhimanyu, Arjun's  
son !*  
Doomed to die in youth and glory 'neath the same revolving  
sun !

Sad the day for Vṛishṇi warriors ! Brave Sātyaki's sons of  
might,  
'Gainst the cruel Bhūri-śravas strove in unrelenting fight,  
Ten brave brothers, pride of Vṛishṇi, fell upon that fatal  
day,  
Slain by mighty Bhūri śravas, and upon the red field lay !

*Mahābhārata, R. C. Dutt's version, p. 109.*

## TABLES

## II. Scholastic Period. 480 to 184 B.C.

Sutras are the characteristic type of Hindu literature throughout this period. The *Gautama Dharmisutra*, which is the earliest of the Dharma class, probably dates from the end of the philosophic period, and one or two of the Śrauta class may be as early. In any case, all three classes, Śrauta, Gṛhya and Dharma, continued to be composed throughout the period. They are not set down in this table, because their chronological order is not yet accurately known.

External events	History	Religion	Literature	
	Continued conquest of the South		VEDS UPANISHADS	Earliest form of the <i>Mahābhārata</i>
400 Socrates drinks the hemlock, 399 B.C. Plato, 427-347 Aristotle, 384-322 The AVESTA burned by Alexander 300	Alexander in the Punjab		<i>Kaṭhaka</i> <i>Iti</i>	
	Asoka	Rise of Buddhist architecture Buddhist missionaries sent out by Asoka	<i>Mundaka</i> <i>Maṇḍūkya</i>	General formation of the Buddhist Law Canon, the <i>Tripiṭaka</i>
200 184	Fall of Asokan Empire			



## 12. Conspectus of the Chief

NOTE.—This table is meant to show at a glance the way in which the Vedic literature grew up, and to which school each great manual belongs. The numbers show the school connexion—thus the great Taittirīya school of the Black Yajur Veda had a full series of manuals, Brāhmana, Āranyaka, Upanishad, Śrauta, Gṛihya, and Dharma sūtras. Brackets are used to keep together the branch schools belonging to each ancient *charana*. Where there is uncertainty as to the school to

<i>Śruti</i>			
<i>Veda</i>	<i>Brāhmana</i>	<i>Āranyaka</i>	<i>Upanishad</i>
RIK	<ol style="list-style-type: none"> <li>1. <i>Aitareya</i></li> <li>2. <i>Kaushītaki</i></li> </ol>	<ol style="list-style-type: none"> <li>1. <i>Aitareya</i></li> <li>2. <i>Kaushītaki</i></li> </ol>	<ol style="list-style-type: none"> <li>1. <i>Aitareya</i></li> <li>2. <i>Kaushītaki</i></li> </ol>
SĀMAN	<ol style="list-style-type: none"> <li>1. <i>Purūṣasūkta</i></li> <li>2. [<i>Chhândogya</i>]</li> <li>3. <i>Talatākāra</i></li> </ol>		<ol style="list-style-type: none"> <li>2. <i>Chhândogya</i></li> <li>3. <i>Kena</i></li> </ol>
BLACK YAJUS	<ol style="list-style-type: none"> <li>1. <i>Taittirīya</i></li> <li>2.</li> <li>3.</li> </ol>	1. <i>Taittirīya</i>	<ol style="list-style-type: none"> <li>1. { <i>Taittirīya</i> <i>Mahānārāyaṇa</i></li> <li>2. <i>Kūṭhaka</i></li> <li>3. <i>Maitrāyaṇīya</i> <i>Śvetasvatara</i></li> </ol>
WHITE YAJUS	<ol style="list-style-type: none"> <li>1. <i>Śatapatha</i></li> </ol>	1. <i>Bṛīhat</i>	<ol style="list-style-type: none"> <li>1. { <i>Bṛīhadāraṇyaka</i> <i>Īśā</i></li> </ol>
ATHARVAN	<i>Gopatha</i>		<i>Mundaka</i> <i>Praśna</i> <i>Māṇḍūkya</i>

## Manuals of the Vedic Schools

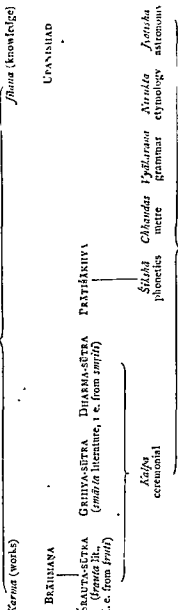
which a manual belongs, no number is prefixed to the name, as in the case of the *Vasishtha Dharmasutra*. One *Dharmasutra* has been put in brackets the reason is that no manuscript of it has been found, it is known only by quotation, but it is mentioned, because it is the source whence the *Manava Dharmasutra* (see section 62) sprang. All this literature was taught only by Brahmans and only to men of the three twice born castes. Women and men of other castes were not allowed to hear it

## Smṛiti

<i>Śrauta Sutra</i>	<i>Gr̥hyasutra</i>	<i>Dharma Sutra</i>
1 <i>Atvalayan</i> 2 <i>Śankhayana</i>	1 <i>Ātvaliyana</i> 2 { <i>Śankhayana</i> <i>Śimhatya</i>	<i>Vasishtha</i>
1 { <i>Malaka</i> <i>Drahyayana</i> <i>Lalyāyana</i>	1 { <i>Gobhila</i> <i>Akshara</i>	1 <i>Gautama</i>
1. { <i>Paudhayana</i> <i>Āpastamba</i> <i>Hiranyakeśin</i> <i>Bharadvāja</i> 3 <i>Manava</i> 1 <i>Ādityas</i>	1 { <i>Paudhayana</i> <i>Āpastamba</i> <i>Hiranyakeśin</i> <i>Bharadvāja</i> 2 <i>Ātvaliya</i> 3 <i>Manava</i> 1 <i>Pūraskara</i>	1 { <i>Paudhayana</i> <i>Āpastamba</i> <i>Hiranyakeśin</i> [3 <i>Manava</i> ]
<i>Yastya</i> <i>Āstika</i>	<i>Āstika</i>	

## 13. Interrelations of Vedic Literature

## VEDA



The Six Vedāṅgas

## 14. The Buddhist Tripitaka

1 *The Vinaya Pitaka* the Discipline Basket, the rules of the monastic life

- (a) *Suttā Vinaya*
- (b) *Khandhakas*
  - (1) *Mahāvagga*
  - (2) *Chullavagga*
- (c) *Parivāra*

2 *The Sutta Pitaka* the Sermon Basket, the teaching of the Buddha.

- (a) *Dīgha Nikāya*
- (b) *Majjhima Nikāya*
- (c) *Samvutta Nikāya*
- (d) *Anguttara Nikāya*
- (e) *Khuddaka Nikāya*

3 *The Abhidhamma Pitaka* the Exposition Basket, an enlarged and detailed treatment of Buddhist doctrine

- (a) *Dhamma Sangarī* \*
- (b) *Vibhanga*
- (c) *Kathā Vatthu*
- (d) *Puggala Paññatti*.
- (e) *Dhātu Katha*
- (f) *Yamakas*
- (g) *Patthāna*

\* This part of the Buddhist canon was kept secret by the monks, and was not revealed even to the Buddhist laity. Most of the monastic orders seem to have refused to divulge their disciplinary rules.

### 15. The Four Āśramas or Stages of Brāhmanic Life

During the scholastic period, it was recognized that the ideal life for a Brāhman was to spend twelve years' as a student, then to marry and beget children, and then to retire to the forest as a hermit, taking his wife with him, if he chose to do so.

At a still later date a fourth stage was added: the Brāhman was recommended, after he had lived as a hermit, to end his days as a houseless *parivrājaka*, thinking only of God.

1. *Brahmachāri*: student.
2. *Gṛihastha*: householder, the ordinary Brāhman priest.
3. *Vānaprastha*: forest-dweller, hermit.
4. *Parivrājaka*: wanderer, houseless monk.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।  
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

## CHAPTER VII

### INCARNATION PERIOD

#### POLITICAL TROUBLES THE DHARMAŚASTRAS

**From the Fall of the Aśokan Empire to the Rise  
of the Guptas, 184 B C to A D 320**

**53 History** The largest fact in the history of these centuries is the irruption of hordes of invaders from Central Asia across the Indus both in the north and in the south. Necessarily these invasions created great disturbances and produced considerable mixture in the population of the frontier provinces. The break up of the Aśokan Empire also led to many revolutions and upheavals. There was thus much violence and frequent political change throughout these centuries in Northern and Central India. We need not here catalogue the many various dynasties which followed each other east, west, north, and south. We need only notice the rise of the one great empire which appeared during our period. This was the kingdom of the Kushans, a people from Central Asia, their greatest ruler being Kanishka. Peshawar was their capital, and that city, during the first and second centuries of our era, was the centre of a

NOTE.—The text at the top of the page is A COUPLET ON INCARNATION put into the mouth of Krishna. To save the righteous, to destroy evil-doers, to establish the Law, I come into birth age after age. *Bhagavad, tā* 11 8

### 15. The Four Āśramas or Stages of Brāhmanic Life

During the scholastic period, it was recognized that the ideal life for a Brāhman was to spend twelve years as a student, then to marry and beget children, and then to retire to the forest as a hermit, taking his wife with him, if he chose to do so.

At a still later date a fourth stage was added : the Brāhman was recommended, after he had lived as a hermit, to end his days as a houseless *parivrājaka*, thinking only of God.

1. *Brahmachārī* : student.
2. *Gṛihastha* : householder, the ordinary Brāhman priest.
3. *Vānapraṣṭha* : forest-dweller, hermit.
4. *Parivrājaka* : wanderer, houseless monk.

Śunga king, and refers to his celebration of the *Aśvamedha*, or horse sacrifice, which is a public claim to imperial power. The influence and favour of the court led to great literary activity on the part of the priests.

55 The main feature of the religious history of the period as a whole is this, that Hinduism and Buddhism now stand opposed to each other as rivals and influence each other very greatly in many ways.

56 One very noteworthy change occurred in Hinduism at this time and, as we shall see, a similar change passed over Buddhism. While at the beginning of the fifth century B.C. Rāma and Krishna were but human heroes, they were





flourishing civilization in which Indian ideas mingled freely with the influence of Persia and of the Roman Empire. These kings would appear to have favoured Hinduism and Zoroastrianism quite as much as Buddhism; yet the latter religion clearly dominated the country round Peshāwar.



9. RELIC-CASKET

Recently discovered in the ruins of Kanishka's stūpa at Peshāwar. The casket is of dark metal and is seven inches high. Contained a rock-crystal reliquary containing bones, said to be Buddha's. On top of casket Buddha and two other figures. Note the haloes. Beneath is Kanishka himself. (From *Journal of Royal Asiatic Society*.)

Architecture flourished, and a famous school of sculpture arose under Greek influence. The art of the kingdom is known as Gandhāran art (see Figs. 9, 11, 14, 16 and pp 198 and 202). Buddhism found a new base for its operations in Peshāwar; and Sanskrit first came to the front as the common language of India in the Kushān Empire.

54. *Religion.* Under Aśoka and his obscure successors Buddhism was greatly favoured. Vast sums of money were spent on Buddhist buildings; and it seems clear from Aśoka's edicts that various laws and regulations were enforced which would please Buddhist monks and would necessarily greatly dis-

please Brāhmins. With the fall of the great empire and the rise of the Śuṅgas to power in Magadha, the tables were turned; for the new dynasty favoured the Brāhmins as much as the old favoured Buddhism. Patañjali, author of the Commentary on Pāṇini's Sūtras and founder of the Yoga philosophy, was the priest of Pushyamitra, the first

Sunga king, and refers to his celebration of the *Asvamedha* or horse sacrifice, which is a public claim to imperial power. The influence and favour of the court led to great literary activity on the part of the priests.

55 The main feature of the religious history of the period as a whole is this that Hinduism and Buddhism now stand opposed to each other as rivals, and influence each other very greatly in many ways.

56 One very noteworthy change occurred in Hinduism at this time and, as we shall see, a similar change passed over Buddhism. While at the beginning of the fifth century B.C. Rāma and Krishna were but human heroes, they were already worshipped in the time of Megasthenes, the Seleucid ambassador at the court of Chandragupta, and by the opening of the second century B.C. they were acknowledged to be incarnations of Vishnu. In the first and last books of the *Ramayana* which were written in the second century B.C., Rāma is represented as an incarnation of half the essence of Vishnu and in the additions made to the *Mahabharata* about the same time Krishna is regarded as a minor divinity and in some sense as an incarnation of Vishnu. (See section 63.)



10 THE BOAR INCARNATION OF VISHNU

This relief is at Mahavellipore. It represents Vishnu in his boar incarnation with his wife Lakshmi. Beneath is a five-headed Naga or divine snake. (Photograph by Wiele & Klein.)

During the next three centuries this rich warm worship of incarnate divinities became entwined with the philosophy of the Ātman, and first Krishna and then Rāma rose to the lofty position of incarnations of the Supreme. Krishna occurs in this guise in the latest parts of the *Mahābhārata*, dating perhaps from the second century A D., and also in the *Bhagavadgītā*. (See sections 63 and 64.)

Certain of the old myths of the Vedas and Brāhmanas were transformed into incarnations of Viṣṇu, and others were created. The series of semi-animal and other incarnations (*avatāras* is the Hindu word) which are supposed to have preceded Rāma and Krishna was thus formed. This



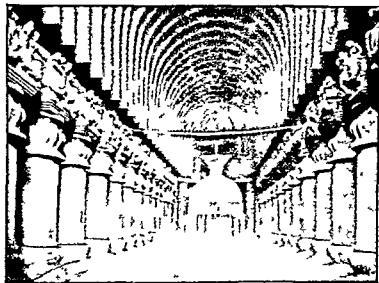
## II. HINDU IDOLATRY

A coin of Kadphises II, the Kushān king who preceded Kanishka. The reverse gives us Śiva with his bull and his trident. Time, first century A D. (V. Smith, *Early History of India*.)

long line of Viṣṇuite incarnations is parallel to the long list of mythical Buddhas which grew up in the Buddhist Church and the similar list of mythical Tīrthakaras which took form in Jainism at this time. (See p. 97.) These new forms of faith, so well calculated to stir emotion and to provoke enthusiastic worship, naturally led to a great growth of Viṣṇuism. The leading school of Viṣṇuites were called Bhāgavatas, i.e. worshippers of the Bhagavān, the Adorable Lord. Unlike the teachers of the Vedānta, who held that only the three highest castes could reach Release, because

they alone were allowed to read the Upanishads, the Bhagavatas offered salvation to all

But the cult of Śiva did not lag behind The sacred bull became his companion, the trident was connected with him, the phallic symbol, the *linga*, was adopted for his worship, and he was represented as the typical ascetic Vishnu in



12 BUDDHIST CHAITYA

Excavated in the solid rock at Karle near Poona In these assembly halls a small stupa introduced to inspire meditation led to real worship The resemblance to a Christian church is very striking Here we have the nave with its apse and the stupa taking the place of the altar There are aisles behind the fine Persian pillars Date, first century B C (Photograph by Clifton & Co, Bombay)

his incarnations, and Śiva with these fresh attractions, now stand side by side with Brahma (See p 99.) The words *Saivas* and *Īaishnavas* are used for the followers of these gods.

57 It was during this period that the six systems of philosophy which are recognized as orthodox by Hindus were

worked out in detail. Each took shape in its own school, gradually developed and expounded by a succession of teachers. They expressed the system in sūtras in the briefest possible way, and explained the sūtras by means of a commentary. Many of these ancient sutra manuals have perished, but several survive, of which the greatest is the manual of the Vedānta school, the *Vedānta sūtras* of Bādarāyaṇa. Table 17 gives the main facts about these systems.



13. IMAGE OF BUDDHA

Beside the *bodhi* tree at Anurādhapurā, Ceylon. (From a postcard.)

though the monks usually kept themselves to that, the necessary result was that the common people worshipped the images. Offerings of flowers and fruit were presented to them; incense and tapers were burned before them, and prayers were uttered with humble adoration and fervent praise. Thus far early Buddhism went; and we have this form still preserved for us practically unaltered in Burma and Ceylon.

58. Buddhism, which originally was an agnostic philosophy attempting to do the work of a religion, early developed the beginnings of a worship, as we have already seen. During the first half of this period another step was taken. Images of Buddha, his chief disciples, the previous Buddhas and Maitreya, the coming Buddha, were set up at the stūpas, in pagodas and chaityas. Though the original purpose was merely to stimulate meditation, and

59 But the kingdom of the Kushans was the scene of a still more significant change. Buddhism up to this time had contained many philosophic schools, but there had been no schism. In the great intellectual activity of the Kushan Empire, however, there came a development of worship and theology which split the Buddhist world in two. The new system, which finally received the name Mahāyāna (great path) in contrast with the old, which was called Hinayāna (humble path) soon became very popular. In it we meet the new doctrine, borrowed from Hinduism, that behind all things there is the universal soul of which the Buddhas are but manifestations. Under the old system the great ideal for the monk was to become an *arhat*, that is a perfect man, destined at death to pass into *nirvāṇa*, but the ideal of the Mahāyāna was the *Bodhisattva*, a being who might become a Buddha and enter *nirvāṇa* but denies himself that luxury, that he may remain in the heavenly regions a gracious and powerful divinity ready to help those that appeal to him. But the chief difference lies in this, that the Hinayana saved the few, while the Mahayana offered release to the many.

The leaders of the Mahāyāna frankly treated the Buddhas and the Bodhisattvas as gods and set up a most elaborate



14. BODHISATTVA FROM  
YI SUFZAI

5. Smith *Indian Art* fig. 63

paradise in the West, but, when he was still a Bodhisattva, he vowed that he would never accept *nirvana* until some means were provided whereby all mankind would be able to receive salvation through faith in him. The worship of this imaginary god cannot now be traced in the history of ancient India, except in sculpture, but it was carried into China, where he is still worshipped, and into Japan, where the two most vigorous sects of our time are worshippers of Amida, the Japanese corruption of Amitabha.

61. *Literature, &c.*  
During the first half of this period the scholars of India began to use the art of writing for their books. The Buddhist Tripitaka was reduced to writing in Ceylon about 85 B.C., and we may be certain that about the same time, or earlier, a similar process was carried out in India, among Hindus as well as Buddhists.



16 MAHAYANA WORSHIP

A piece of devotional sculpture from the Kushan Empire, found at Sahri Bahlol in N.W.F. Province. Gautama Buddha is in the centre, Avalokiteśvara on the left, Maitreya on the right. These two are Bodhisattvas. (From *Archaeological Survey*, 1906 7, p. 114)

62. We found in each Brahmanical school the subject of *dharma*, or the right behaviour of the Hindu in every station of life, dealt with in a Dharmasūtra. In this new period these rules of conduct were gradually rewritten in a popular versified form to be used by the Hindu householder outside the schools. The poems thus produced are known as the

system of worship. In front of the images in the chaitya an altar was erected on which offerings were made. The chaitya thus became a temple and the monk a priest. Prayers were composed, and a special liturgy for each great divinity. Each accessory that was likely to make the wor-

ship attractive and pleasing to the people was added—richly decorated altars, paintings, gorgeous robes, music, processions, banners, incense, &c. Thus Buddhism, originally an agnostic philosophy, became one of the polytheisms and idolatries of the world. The list of the Buddhas is given on p. 97.

Buddha himself was transformed into a Saviour god, incarnate for the good of men, as we may see from the *Lalita Vistara*, the *Saddharma Puṇḍarīka*, and other works of the first and second centuries A.D.

Thus the same spirit that worked in Hinduism worked in Buddhism. The *Gītā* and the *Saddharma Puṇḍarīka* are parallel compositions.

60. The most interesting of all the new divinities of this date is Amitābha, who is described in the *Amitāyus Sūtra* and a number of other books written in North India during our period. This Buddha is said to live now in a glorious



15. MAHĀYĀNA WORSHIP

Small stūpa with image of Buddha carved on it, at Kenheri, near Bombay. (Photograph kindly favoured by Mr. Frank Anderson, Bombay.)



paradise in the West, but, when he was still a Bodhisattva, he vowed that he would never accept *nirvana* until some means were provided whereby all mankind would be able to receive salvation through faith in him. The worship of this imaginary god cannot now be traced in the history of ancient India, except in sculpture but it was carried into China, where he is still worshipped, and into Japan, where the two most vigorous sects of our time are worshippers of Amida, the Japanese corruption of Amitabha.

61 *Literature, &c*  
During the first half of this period the scholars of India began to use the art of writing for their books. The Buddhist Tripitaka was reduced to writing in Ceylon about 85 B.C., and we may be certain that about the same time, or earlier, a similar process was carried out in India, among Hindus as well as Buddhists.



16 MAHAYANA WORSHIP

A piece of devotional sculpture from the Kushan Empire found at Sahri Bahlol in N.W.F. Province. Gautama Buddha is in the centre, Avalokiteśvara on the left, Maitreya on the right. These two are Bodhisattvas. (From *Archaeological Survey*, 1906, p. 114.)

62 We found in each Brāhmanical school the subject of *dharma*, or the right behaviour of the Hindu in every station of life, dealt with in a Dharmasutra. In this new period these rules of conduct were gradually rewritten in a popular versified form to be used by the Hindu householder outside the schools. The poems thus produced are known as the

TABLES

16 Chronology of the Incarnation Period

<i>External Events</i>	<i>History and Religion</i>	<i>Literature</i>	
184 B C	184 B C Fall of Asokan Empire	Second stage of <i>Mahabharata</i>	Books I and VII of <i>Ramayana</i>
100 B C	Images in Buddhism 72 Fall of Sunga Dynasty		
44 Caesar murdered 31 Augustus supreme			
29 Christ crucified	Gondophares	MAHAYANA LEADERS	
The New Testa- ment		Asvaghosha	Gradual
A D 100		Third Stage of <i>Mahabharata</i>	Trans- lation of
A D 200	Krishna as the Atman	The <i>Gita</i>	Bud- dhist
Christianity in Malabar		<i>Vinaya Dharma Sutra</i>	Books
A D 300		Aryadeva	into
Constantine grants Christians toleration, A D 320			Chinese

## 17. The Six Orthodox Systems of Hindu Philosophy

- A {
1. The *Karma Mimamsa*, 'work inquiry', the philosophy of sacrifice, founded on the Śrauta Sūtras. Jaimini wrote the main treatise, the *Karma Mimamsā Sūtras*.
  2. The *Uttara Mīmāṃsī*, 'later inquiry', the philosophy of the Upanishads, the Vedānta, systematized by Rāṣṭrāyana in his work known as the *Vedānta Sūtras*, the *Brahma Sūtras*, or the *Sārīraka Sūtras*.
- B {
3. The *Sāṅkhya*, a dualistic atheism, ascribed to the early sage Kapila. No early treatise survives.
  4. The *Yoga*. In this system the Sāṅkhya metaphysic is combined with a personal God and with bodily and mental exercises called *yaṅi*. Patañjali, of the second century B.C., is the author of the manual, which is called the *Yoga Sūtras*.
- C {
5. The *Vaiśeṣika*. This system classifies all phenomena under logical categories, and attributes the origin of the world to atoms. The author of the manual, which is known as the *Vaiśeṣika Sūtras*, is remembered by the nickname Kanāda, 'atom-eater'.
  6. The *Nyāya* accepts the metaphysic of the Vaiśeṣika, and adds a very detailed and acute exposition of formal logic. The manual, which is by Gautama, is called the *Nyāya Sūtras*.

# 18. Buddhas, Incarnations, and Tirthakaras

<i>Buddhas</i>	<i>Avatars of Vishnu</i>	<i>Tirthakaras</i>
<i>Mythical —</i>		
Dipamkara		Rishabhadeva
Konḍañña	*Matsya <sup>1</sup> the Fish	Ajitanātha
Mangala	*Kūrma the Tortoise	Sambhavanātha
Sumana	*Varāha the Boar	Abhinandana
Revata	*Narasimha the Man lion	Samatinātha
Sobhita	*Vamana the Dwarf	Padmaprabha
Anomadassin	*Parasukāma	Suparśvanātha
Paduma	*Rāma	Chandraprabha
Nārada	*Kṛishna	Suvīdhinātha
Padumottara	Vyāsa	Śitalanātha
Sumedha	Prithu	Śreyāmsanātha
Sujāta	Harī	Vāspūjya
Priyadassin	Hamsa	Vimalanātha
Atthadassin	Manvāntara	Anantanātha
Dhammadassin	Yajna	Dharmānātha
Siddhattha	Rishabha	Śāntinātha
Tissa	Hayagrīva	Kunthunātha
Pussa	Dhruva	Aranātha
Vipassin	Dhanvantari	Mallinātha
Sikhin	Nara and Narāyana	Manisuvrata
Vessabhū	Dattātreyā	Naminātha
Kakusandha	Kapila	Neminātha
Konāgamana	Sanaka	Pārśvanātha
Kassapa		
<i>Historical —</i>		
Gautama	*Buddha <sup>2</sup>	Mahāvira
<i>Future .—</i>		
Maitreya	*Kalki	

<sup>1</sup> The ten *avatars* of Vishnu which are usually met with are marked with asterisks

<sup>2</sup> The Buddha *avatar* of Vishnu is really Gautama, the historical Buddha. One of the many means employed by Hindus to overcome Buddhism was to recognize the Buddha as a Hindu incarnation.

नमस्तु द्विगिरिद्युम्बिचन्द्रचामरधारव ।  
त्रिलोक्यनगरारम्भमूलस्तम्भाय शंभवे ॥

## CHAPTER VIII

### PERIOD OF DECADENCE

#### THE GUPTAS: THE PURĀṆAS

From the Rise of the Guptas to the Fall of  
Harsha's Empire. A.D. 320-650

66. *History.* Our period opens with the rise of the great dynasty of the Guptas, who during the earlier part of their rule reigned at Patna, but later moved up to Ayoḍhyā. Under their empire North India enjoyed a period of really good government, worthy of comparison with the time of Aśoka. The two greatest kings of the dynasty were Samudragupta and Chandragupta II Vikramāditya. The latter king conquered Mālwa and probably lived from time to time in Ujjain; so that he may be the reality behind all the mythical tales told about the great Vikramāditya of Ujjain.

67. This dynasty went down before the attacks of the Huns. These Mongol invaders behaved with monstrous cruelty and violence during the fifty years they were in India. They destroyed Patna. They sacked Buddhist

monasteries, massacred the monks, and even killed the Patriarch. They were driven out, however, in A D 528, and from that time onward until the invasions of Mahmud of Ghazni about A D 1000, India was comparatively free from foreign attack.

68 About A D 550 a powerful dynasty known as the Chalukyas arose at Bādāmi in Dharwar and played a great



18 THE TRIMŪRTI

The Hindu Triad representing Brahma Vishnu and Śiva as one. A most powerful piece of sculpture cut in the solid rock of the cave of Elephanta, near Bombay dating from about A D 500. (Photograph by Clifton & Co. Bombay.)

part in South Indian politics and civilization for two centuries, while on the other coast at Kanchi, now Conjeeveram, the Pallavas ruled the surrounding country.

69 During the seventh century another brilliant figure appears in North India, the famous Harsha of Kanauj. He spent many years in conquest, and finally was the acknowledged sovereign of the whole of North India from

the Himalayas to the Nerbudda. He was fortunate in having at his court a distinguished literary man named Bāṇa, who wrote an historical romance setting forth the great deeds of his patron. We also hear a good deal about him from the Chinese traveller Hiouen Tsang, who was greatly honoured by him. Our period closes with his empire.

70. *Religion.* Hinduism during this period is chiefly



19 THE MARRIAGE OF SIVA AND PĀRVATĪ

*A very fine piece of work, but badly damaged. Also at Elephanta.  
(Photograph by Clifton & Co., Bombay.)*

marked by a coarse noisy sectarianism with little dignity or morality in it. The follower of Śiva or of Viṣṇu uses the most extravagant language in praising his own God and curses the devotees of the other heartily. An attempt was made to reconcile all sectaries by the doctrine of the three-fold manifestation of the Supreme in Brahmā, Viṣṇu, and Śiva; but the concept never truly laid hold of the Hindu

people. The Triad is frequently mentioned, and it is now and then represented in sculpture, but it was Śiva and Viṣṇu that drew the reverence of men. The mythology of the time is wild and extravagant, and there is but little seriousness in the teaching. The Purāṇas (see section 72) are full of bombast and pretentiousness.

In this period the myths about Krishna underwent considerable embellishment. The story of his childhood was told in great detail, several points being borrowed, as it seems, from Christian sources. His cowherd exploits also took form at this time and captured the masses. All this fresh mythology had its centre in Mathura and Vrindavana. Clearly the cult of Krishna was carried on there with great fervour.

Hinduism and Buddhism drew nearer and nearer to each other during those centuries, each borrowing from the other, both becoming steadily coarser, but Hinduism continuously gaining in popularity. It was a period of marked decadence, but Hinduism had by far the stronger constitution.

71. This period saw a very great expansion of Buddhism in other lands. It became supreme in China, and throughout the period numerous Indian scholars went to China to teach the faith, while many Chinese pilgrims found their way to India. The translation of Buddhist texts into Chinese went on apace, both Indians and Chinese doing large service in this way. From China the religion passed into Korea and Japan. Devoted missionaries carried it to Burma, Siam, and Java, and won the populations of those



20. BUDDHIST IMAGE

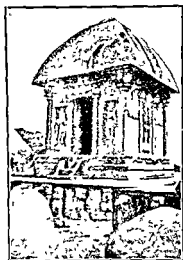
From Java. In Calcutta Museum. Note the great halo.



lands. Its influence spread far and wide over the whole of Central and Eastern Asia. India was its home, and there its most famous scholars studied and taught. The greatest University of Buddhism, Nālandā in Bihār, was founded

during the sixth century, and was adorned by a long succession of great scholars for at least two centuries thereafter. The philosophy of Buddhism at this time shows a great approximation to Hindu thought.

72. *Literature, &c.* The Guptas were great patrons of literature. The earliest existing Purāṇas, which embody the sectarian religion of the period, seem to date from their time; and every branch of secular literature rose to splendour under their fostering care, the Drama, Kāvya poetry, Rhetoric, Grammar, Astronomy, Romance. The word *Purāṇa* means *archæologica*, and was first used of old-world myths and tales about the origin of things.



21. ROCK-CUT SHRINE

At Mahāvellipore. A reference to fig. 1 will show that the design is copied from a hut. But the interest of the form is this, that it seems to be the origin of the curvilinear tower of the Indo-Aryan style. Imagine the centre of the roof raised, and the lines of the Indo-Aryan tower are at once realized. (See figs. 22 and 28.)

The existing Purāṇas, however, are sectarian pamphlets in Sanskrit verse, written to catch the popular ear and secure worshippers for Viṣṇu, Śiva, or Brahmā. Each begins with an account of the origin of the world, but soon becomes a panegyric of the favourite divinity. Men of

any caste, and women too, are allowed to read the Purāṇas

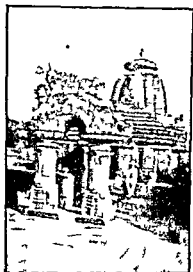
Buddhist literature at this time consisted mostly of philosophic works produced by the scholars of Nalanda

The Śvetāmbara Jain canon received its final form in A D 454

73 During this period architecture was cultivated with zeal and success by Buddhists, Jains, and Hindus. A great deal of the finest cave work dates from this time. Very few buildings, however, belonging to these centuries remain above ground. Yet one of the most beautiful, the great Buddhist pagoda at Buddh Gaya, has survived, though probably much altered. The rich cluster of Hindu temples at Bhuvanēśvara in Orissa are also still standing. They are of the Indo-Aryan style.

A Hindu or Jain temple consists of a cubical cell lighted only from the door, but surmounted by a tower. The image is placed in the cell, which thus becomes the shrine. The tower marks the position of the shrine. Usually a porch stands in front of the door of the shrine.

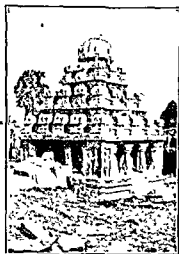
The three leading styles are distinguished from each other by the form of the tower. The Northern or Indo Aryan



22 TEMPLE OF MUKTEŚVARA

At Bhuvanēśvara. A small but beautiful shrine of the Indo Aryan style. The ornamental arch in front called a Torana is very graceful (Photograph kindly favoured by Mr Frank Anderson of Bombay.)

tower has curvilinear sides see figs. 22 and 28. The Southern or Dravidian tower is pyramidal and in stories see figs. 23 and 34. The Chālukyan tower is usually star-shaped. see fig. 29 The earliest existing examples of Dravidian architecture are the Pallava temples of Conjeeveram and the rock cut monuments known as the Seven



23. ROCK-CUT SHRINE

At Mahāvellipore This and the other shrines, known as the Seven Pagodas, are all Hindu work But the style of this example is taken unchanged from a Buddhist *vihāra* or monastery. Then this in turn produced the tower of the Dravidian style. (See figs. 21 and 28.)

Pagodas at Mahāvellipore near Madras, which date from the seventh century. About the same time the Chālukyan style arose in the West.

NOTE.—The text at the bottom of the page is an example of Purāṇic intolerance: 'Vishnu is the divinity of the gods; the Trident holder (i e. Śiva) is the divinity of devils.' *Kūrma Purāṇa*, xxii. 43.

देवानां देवतं विष्णुर्दानवानां विश्वलभृक् ॥

## ILLUSTRATIVE READINGS

## 18. Vishnu as Saviour of the Gods

*An Example of Puranic Mythology*

The gods addressed the mighty Vishnu thus—  
 'Conquered in battle by the evil demons,  
 We fly to thee for succour, Soul of all  
 Pity and by thy might deliver us'  
 Hari the lord, creator of the world,  
 Thus by the gods implored, all graciously  
 Replied—'Your strength shall be restored, ye gods,  
 Only accomplish what I now command,  
 Unite yourselves in peaceful combination  
 With these your foes, collect all plants and herbs  
 Of diverse kinds from every quarter, cast them  
 Into the sea of milk, take Mandara,  
 The mountain, for a churning stick, and Vasuki,  
 The serpent, for a rope, together churn  
 The ocean to produce the beverage—  
 Source of all strength and immortality, {  
 Then reckon on my aid I will take care  
 Your foes shall share your toil, but not partake  
 In its reward or drink th' immortal draught',  
 Thus by the god of gods advised, the host  
 United in alliance with the demons  
 Straightway they gathered various herbs and cast them  
 Into the waters, then they took the mountain  
 To serve as churning staff, and next the snake  
 To serve as cord, and in the ocean's midst  
 Hari himself, present in tortoise form,  
 Became a pivot for the churning staff

## 19. Living Souls in Particles of Earth

NOTE.—This extract is inserted here as an example of the characteristic teaching of the Jains. Similar statements follow in the same *Sūtra* with reference to living souls in fire, water, and air.

The living world is afflicted, miserable, difficult to instruct, and without discrimination. In this world full of pain, suffering by their different acts, see the benighted ones cause great pain. See! there are beings individually embodied in earth; not one all soul. See! there are men who control themselves, whilst others only pretend to be houseless, i. e. monks such as the Buddhists, whose conduct differs not from that of householders, because one destroys this earth body by bad and injurious doings, and many other beings besides, which he hurts by means of earth, through his doing acts relating to earth.

As somebody may cut or strike a blind man who cannot see the wound; as somebody may cut or strike the foot, the ankle, the knee, the thigh, the hip, the navel, the belly, the flank, the back, the bosom, the heart, the breast, the neck, the arm, the finger, the nail, the eye, the brow, the forehead, the head; as some kill openly; as some extirpate secretly; thus the earth bodies are cut, struck, and killed, though their feeling is not manifest. He who injures these earth-bodies does not comprehend and renounce the sinful acts; he who does not injure these, comprehends and renounces the sinful acts. Knowing them, a wise man should not act sinfully towards earth, nor cause others to act so, nor allow others to act so. He who knows these causes of sin relating to earth, is called a reward-knowing sage. Thus I say.

*Āchārāṅga Sūtra*, I, i. 2, 1-2, 5-6; *S.B.E.*, vol. xxi, 3-5.

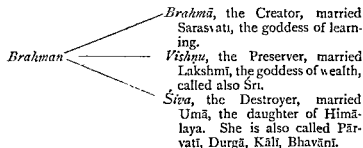
## TABLES

## 19 Period of Decadence

<i>External Events</i>	<i>History and Religion</i>	<i>Literature</i>
Buddhism enters Korea A D 400	A D 320 Rise of the Guptas A D 326 Samudragupta A D 375 Chandragupta II	<i>Vajra Purāṇa</i>  BUDDHIST
A D 500	The Iron Pillar at Delhi  The Huns Fall of the Gupta Empire	Kaliyasa Jain Svetambara canon fixed A D 424  SCHOLARS  Buddha ghosha
A D 55 Buddhism in Japan  A D 600	Āṣṭaliputra destroyed  A D 528 Defeat of the Huns	Early Era as edited  HINDU ARCHITECTURE  Asanga Vasubandhu Dignāga
Muhammad 570-632 Buddhism in Tibet, Siam Burma and Java	Harsha reigns A D 606-647 Hiouen Tsang in India A D 629-646 Persian cross at Kottayam	Jaipurana Radami Conceivem Mahaveer pore Ishwariya  Guruprabha  Dharma kirti

## 20. The Leading Divinities of the Hindu Pantheon

The incomprehensible *Brahman* is manifested in the Trid—*Brahmā*, *Vishṇu*, *Śiva*.



Their sons are *Gaṇeśa*, the elephant-headed god, whose functions are somewhat like those of the Roman Janus, and *Kārttikeya*, called also *Subrahmanya*, *Skanda* and *Kumāra*, the god of war.

என்னை துளுடையாய்! சிஹியீக்  
கிரங்கிக், காய்சின துலமுண்டாய்! அழ  
துண்ணக் கடையவனே!

## CHAPTER IX

### PERIOD OF RECONSTRUCTION

#### POET SAINTS AND COMMENTATORS

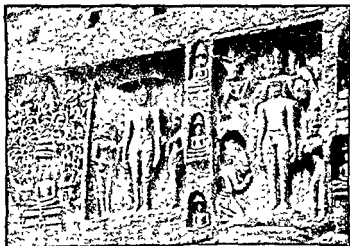
From the Fall of Harsha's Empire to the Conquest  
of North India. A D. 650-1200

74 *History* There are very few outstanding events in the dead, dull level of these five and a half centuries. Muhammadan aggression was almost entirely confined to Sind and the frontier until the latter part of the twelfth century. Yet great ethnic changes were going on. The foreign races which had entered India in the earlier centuries, and the aboriginal races of Bengal and Bihār which had risen to prominence, were gradually absorbed and assimilated by the old Hindu people. Numerous tribes were transformed into castes, and their leaders were supplied with a mythical genealogy. From the midst of this creative chaos arose the Rājputs and dominated the centre and the west for several centuries. They were a chivalrous

NOTE.—The lines at the top of the page form ONE OF MĀNICKA VĀCHAKAR'S GREAT SAYINGS about Śiva. 'Thou mad'st me thine, didst fiery poison eat, pitying poor souls that I might thine ambrosia taste—I, meanest one.' *Tiruv-Jahnam*, Pope, p. 102



race, and their kingdoms in Mālwa, Delhi, Kanauj, Ājmīr, and Gwālior showed great activity, military courage and high civilization; but their dissensions made them an easy prey, when the bold Muhammadan invaders came. In the south a number of kingdoms arose and flourished and fell, and the local fortunes of Jainism, of Buddhism, or of some Hindu sect were frequently intertwined with the



#### 24. JAIN SCULPTURE

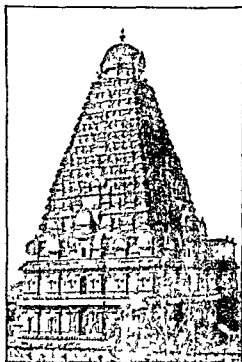
Illustrating the worship of the Digambara Jains, at Kalugumalai, Tinnevely. See section 48. (Photograph by Nicholas & Co., Madras.)

political change; but these events can scarcely be traced in a primer.

**75. Religion and Literature.** The steady rise of Hinduism to supremacy and the corresponding decline of Buddhism are the most prominent features of the religious history of this period.

But when we look more closely, we become aware that a subtle change has passed over Hindu faith and practice.

Modern Hinduism has been born. The ancient Vedic sacrifices have fallen almost altogether into disuse. It is the worship of the temples and the annual festivals celebrated at home that hold the affections of the people. Where



25. TEMPLE OF SIVA AT TANJORE

This fine stone edifice is Dravidian in style see section 73. It was built by Rajaraja the Great a Chola king about A D 1000 (Photograph by Wiele & Klein, Madras.)

philosophic influence is strong, animal sacrifices are prohibited in the temples, but in many places the practice has come in once more, along with many new divinities, from the aboriginal peoples. Processions and shows and

dramatic representations are common. Prostitutes are kept in most temples as servants of the god.

Another conception seems to have taken shape in our period, the idea that each goddess is the *śakti* or energy of her husband. The god is conceived as retired, absolute, inconceivable : the goddess is a sort of emanation from him, bringing his power down to man, and is a much more approachable being than her lord.

The two great sects, the Viṣṇuīte and the Śivaīte, still continue to hold the supreme place in the religion throughout our period. Their systems of worship are now completely developed. The chief difference between Śaiva and Vaiṣṇava worship is this, that Śiva is usually represented by the phallic symbol, the *liṅga* and the *yonī*, while Viṣṇu is always represented by an image. The ritual differs in details, but only in details. Vaiṣṇavas never sacrifice animals, and the same is true of all Śaivas in South India. The usual offerings are grain, fruit, flowers, and milk. Both sects give *tīrtha* and *prasāda* to their worshippers, i. e. a portion of the water and of the food which have been offered to the idol.

Both use sect-marks on the forehead and other parts of the body ; but the Vaiṣṇavas, in addition, brand on the body the symbols of Viṣṇu. Both sects pay worship to their teachers, *gurus*, and lay great stress on their ministrations. Both use a *mantra* or watchword, to which they attribute great supernatural power. Both appeal to men of all castes ; yet both uphold the laws of caste with great rigidity.

During this period a third sect of great importance arose, chiefly in Bengal, the *Śāktas* or worshippers of *Kālī*, the wife of Śiva, as his *śakti*. They fall into two groups, the right-hand and the left-hand Śāktas. Both groups show many signs of aboriginal influence, notably animal sacrifice and magic

rites ; and the basis of the whole cult in both is phallic, but, while the right hand group are respectable in their worship, the left hand Śaktas are most immoral. Their cult is based on the five M's or elements of worship the Sanskrit names of which begin with M, flesh, wine,



26 LINGA SHRINE

This shrine is within the cave temple hollowed out of the solid rock in the island of Elephanta, in Bombay Harbour. See fig. 18. The figures are *dvarapalas*, door wardens, keeping the entrance of Śiva's residence. (From a postcard.)

women, fish, and finger signs. In other points Śaktas are like Śivaites.

76 These sects naturally required manuals describing their worship and sectarian practices. The earliest of these books, which take the place occupied in Vedic worship by the Śrauta sutras, appeared early in this period. Vaiṣṇava manuals are called *Pañcharatra Samhitās*, Śāiva manuals *Śāiva Agamas*, and Śākta manuals *Tantras*. This literature

is in Sanskrit, and most of it is in verse. In many respects these books are like the Purāṇas

About the same time Buddhism in Bengal and Bihār yielded to the attractions of *śakti* worship and magic, and developed Tāntric thought and practice. A University filled with this spirit arose at Vikramaśīla on the Ganges. Tibet accepted this form of the faith and still remains true to it.

77. The twelve *Āṭvārs* (often called *Aṣṭvārs*: they were wandering teachers and poets of various castes) preached in South India a popular Vishnuism, which drew its inspiration from the Purāṇic stories of Kṛṣṇa. They offered salvation through Vishṇu to men of any caste. They caught the ear of the people with their beautiful Tamil hymns. These were finally gathered in a collection, the name of which is the *Nālāyira Prabandham*, but which is often referred to as the Tamil Veda. These popular lyrics are still used in the daily worship of most of the Vishṇuite temples of the south.

78. Contemporaneously the *Āḍiyārs* did a similar service for the religion of Śiva. The three greatest of them were Appar, Nāna Sambandhar, and Sundarar. Their Tamil hymns form the *Devaram*, or 'Divine Garland', and have exercised a great influence on Śaivism. Like the Vishnuites, they offered salvation to all. In the tenth century a still greater man, known as *Māṇikka Vāchakar*, consecrated his poetic gifts to Śiva. He wrote a collection of exquisite Tamil lyrics which form the *Tiruvāchakam*, or Sacred Utterance. Both these collections of hymns are used in the worship of Śiva in the temples.

79. In North India the *Bhāgavata Purāṇa* or Purāṇa of the Adorable, a rhapsody on Kṛṣṇa, and by far the most influential of the Purāṇas, appeared somewhere about the tenth century. Nimbārka, whose followers worship Rādhā, Kṛṣṇa's cowherd mistress, as well as Kṛṣṇa himself, came

a little later Jayadeva, the author of the *Gītā Gōvindī* or Cowherd Song, which celebrates Krishna in the richest



### 27 ŚIVA THE DANCER NATARAJA

Śiva's activity in the world and in the soul is spoken of as sport, and is symbolized in his dance (V Sm th, *I It i Art* § 1,4)

erotic strain flourished about A D 1100. The *Bhakti sūtra* of Śaṅkha is a non-sectarian philosophic work, defining the Bhagavata doctrine. All these books are in Sanskrit.

At Kalyān in the Marāthā country in the twelfth century, Basava, the prime minister of the state, founded the Vva Śaiva sect. The movement seems to have been essentially a revolt against Brāhman domination. The ancient worship

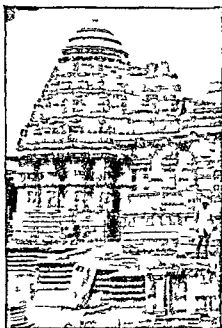


28. TEMPLE OF JAGANNĀTH AT PURĪ, ORISSA

A Vishnuite shrine of Indo-Aryan style. Note that there are three porches, each with a pyramidal roof. The curvilinear tower, marking the situation of the shrine, stands out behind. The date is about A. D. 1100. (Photograph by Wiele & Klein, Madras.)

of Śiva is retained, only the *liṅga* and Śiva's bull, Nandi, are very prominent. Members of the sect are distinguished from ordinary Hindus by the wearing of a small *liṅga* somewhere about the person. Hence they are commonly called *Liṅgāyats*. Their priests are called *Jaṅgamas*. At first

they renounced caste completely, but the old poison has crept in amongst them again, and they demand recognition for their caste distinctions in the census papers. Caste had been denounced earlier by Kapilar and Vemana, the first a Tamil, the second a Telugu poet, but the Vira Śaiva sect



29 CHULUKYAN TEMPLE

At Somnathpur in Mysore. The star shaped tower may be distinctly seen. Part of the porch with its pierced slabs of stone is visible also. (See p. 104.) The date is about A.D. 1020.

seems to have been the earliest organized movement that opposed the ancient basis of Hindu society. Similar attempts followed in North India. (See section 91.)

So *Bhakti* is one of the most important elements of the teaching of all these sects. *Bhakti* means 'adoration directed towards Bhagavan, 'the adorable, by the Bhakta,



'the adoring devotee' Bhagavān is used of Vishnu, Kṛishṇa, Rāma, Śiva, or any other god the worshipper adores. All the modern *bhakti* schools of Vishnuism are called by the common name of Bhagavatas, worshippers of Bhagavan. This, as we saw in section 56, was the name of a very early Vishnuite school.

81. This is also the period of the great *āchāryas* or systematic teachers. Each was a *sannyāsi*, and was either the head of a school or the chief priest of a sect. They distinguished themselves by writing, teaching, preaching, and public disputation. Their writings, which are in Sanskrit, are largely commentaries on the sacred books, both *śruti* and *smṛiti*; but they did large service also in combating Buddhism and Jainism, and some of them were great organizers as well.

The *Karma Mīmāṃsā* and the *Vedānta* (see p. 96) were the supreme schools of the time. The other four philosophies had their followers, but they were of comparatively little account. Every sect seems to have accepted Bādarāyaṇa's *Vedānta sūtras* as an authoritative work.

The first of these famous *āchāryas* is Kumārila, who represents the *Karma Mīmāṃsā* school. He flourished about A. D. 700, and wrote a commentary on the *sūtras* of Jaimini.

him great influence, and his system of thought was accepted all over India.

From this time onward the central school of the Vedānta accepts the doctrine of incarnations taught in the *Gita*.



30. IMAGE OF SANKARA IN THE KĀMACHIAMMA TEMPLE,  
BIG C. NJEEVERAM

Note the single rod (see section 109) and the pose of the great teacher's right hand. The smaller image in front represents Sankara also. It is carried in processions, but the great image is never moved (Photo, raised for the author.)

Thus the ancient philosophy attached to itself a theology with the worship of a personal god and the use of idols. Sankara seems also to have accepted and taught the doctrine of the Hindu triad in the philosophic form, viz. that Brahman,

Vishṇu, and Śiva are the triple manifestation of the impersonal One, but that they are not eternal beings. This is the theology of the Smārta Brāhmans of South India. But he did a very great work also by his preaching in all parts of India, by his opposition to the sects that swarmed in his day, by re-arranging the ascetic orders and by the foundation of a number of monasteries for the encouragement of learning, formed on the model of Buddhist monasteries.

But the theistic sects, although they recognized the *Vedānta sūtras* as an inspired work, found it hard to square the monistic metaphysic and impersonal theology of Śaṅkara with their religious beliefs.

It was nearly three centuries later before the worshippers of Vishṇu produced a man fit to wrestle with Śaṅkara over this great question. Their protagonist is Rāmānuja, whose mean date is A.D. 1100. He carried on the work of the Ālvārs, and was high priest of the whole Vaishṇava community of the south. His commentary on the *Vedānta-sūtras* is known as the *Śrī bhāṣya*, and has achieved a popularity almost as great as the work of Śaṅkara. He calls his system *viśiṣṭādvaita*, modified monism, and claims that it is the true Vedānta, the doctrine of the Upanishads. Brahman is Vishṇu and is personal. Man's spirit is an *aṁśa* or portion of God, and even in final union retains its own individuality and consciousness. The doctrine of incarnations is strongly held.

On one point he held a very ambiguous position. As a Vedāntist he could speak only to twice-born men; for they only had the right to read the Upanishads. Further, his system was a burdensome one in its rules about eating, bathing, and dressing. But, on the other hand, as the heir of the Ālvārs, who had preached to all classes of men, he taught the common people Vaishṇavism, and even admitted the outcastes on occasion to certain temples.

A century later his followers fell into two sects, the northern school, *Vādāgalai*, and the southern school, *Tiṅgalai*. The chief difference between them lies in the doctrine of the influence of divine grace on the soul, the northern school



31 BRONZE IMAGE OF RĀMĀNUJA AT ŚĀṬṬRUMPĒḌĒR

This image is said to have been consecrated during Pāmanuja's life time in the temple of his native place, and may therefore be a portrait. Note the sect mark on the forehead, the triple rod (see section 109), and the symbol in front, which represents Śaṭhākopa, the great Ālvar. See p. 129. (The author owes this photograph to the courtesy of Mr. A. Govindacharya Svami, of Mysore City.)

teaching that it is 'Co-operative', the southern that it is 'Irresistible'. Both hold the doctrine of *bhakti*, 'love, faith, adoration,' and also the doctrine of *prapatti*, 'surrender,' but the southern section make this latter a passive, involuntary resignation correspondent to the irresistible grace of God.

Hence the former is called the Monkey school, because the young monkey clings to his mother, while the latter is the Cat school, because the kitten is carried by the mother.

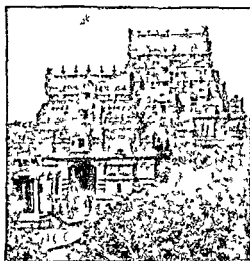
The āchārya of the worshippers of Śiva is Nīlakaṇṭha. In his commentary on the *Vedānta-sūtras* he claims that Brahman is Śiva and is personal, and that the soul is distinct from God. Yet the system is called *advaita*, i.e. monistic, the monism being explained in the sense that the individual, though distinct, is inseparable from God, and that when at last the man, achieving Release, approaches God, 'he wears away atom by atom, so that at the moment of union nothing of him is left, and what is left is the Presence of the Supreme One only and the feeling of His Presence, and no feeling, or consciousness of feeling, of himself or others.' The whole doctrine of incarnations is denied, but instead of it there is the doctrine that Śiva manifests himself in various forms to his worshippers.

It is most noticeable that these philosophic leaders, though they were sannyāsīs and Vedāntists, yet lived in the closest co operation with the temple-worship of the time. They worshipped images, and are themselves represented by images and worshipped to-day in numerous temples throughout India.

82. During these centuries all the great centres of population were adorned with splendid temples covered with the most delicate and elaborate sculpture, though here and there horribly defiled by indecency.

83. It was during this period that the custom of burning a widow along with her husband's body became common and was recognized as right. The woman who dares this great act of devotion is highly praised in the *Garuḍa Purāṇa*; and by common consent she was called a *sati*, emphatically a 'good' woman. Hence the modern name of

the custom. At the same time it became customary to demand that the widow who would not ascend her husband's pyre should henceforward live a life of asceticism and privation.



32 GOPURAMS

Of temple of Śiva at Tanjore. A Dravidian temple usually stands in a large courtyard the entrance to which is under a massive gateway called a Gopuram. Early examples such as these are of stone and are moderate in height. (Photograph by Wiele & Klein, Madras.)

NOTE—The text below is in favour of WIDOW BURNING. 'If a woman's husband dies, let her lead a life of chastity, or else mount his pyre.' *Āśhīsmṛiti*, xxv 14.

• मृते भर्तरि ब्रह्मचर्यं तदन्वारोहणं वा ॥

## ILLUSTRATIVE READINGS

## 20. The Praise of Śiva in Tamil

NOTE.—This is an extract from one of the hymns of Appar, one of the Śaiva Adiyārs. (See pp. 114 and 143.)

*Ritualism Valueless.*

From hold of moral blame and sin,  
O ye who would be truly free!  
Adore the holy feet of Him,  
Our Dancing Lord, and think of Him  
With love and joy. The Watcher will  
With you abiding grant His grace.

What though ye be great doctors wise?  
What though ye hear the *śāstras* read?  
What though the duty ye assume  
Of doling out cooked food and gifts?  
What though ye know the eight and two?  
It boots him naught who does not feel  
The noble truth that God is love.

What though ye roam through lands and wilds?  
What though ye faultless penance make?  
What though ye give up eating meat  
And heav'nward look? None wins reward  
But those that praise the knowing Lord.

What though your views are proper, true?  
What though ye fast? Upon a hull  
What though ye make a penance great?  
What though ye bathe and show you fair?  
It boots none aught but those that feel  
That all through time the Lord endures.

## 21. The Praise of Vishnu in Tamil

NOTE —These are two short extracts from the hymns of the greatest of the Ālvārs, who is known as Nāmmālvār, or Śāthakopā (See p 129)

(a) *The Love of God and of the World*

My Father, Lord of worlds evolved, involved, breathes  
there the man

That sees thy lotus feet with royal signs adorned, which  
stride

The triple worlds at once, and seeing will not melt away  
In bliss ambrosial sweet, his heart immersed in joy  
supreme,

A sweetness ravishing, a sense sublime?—If so, ah fool!  
He knows not, what for him is highest good, pure love  
for Thee!

Ah fool, to lose this wealth, and strain his every nerve  
to win

With mountain labour short lived joy or power o'er  
mortal things,

Ev'n if he sways the triad spheres, or sleeps in heaven's  
shade

(b) *A Prayer for Release from Transmigration*

Eternal Lord of angels, who dost deign to veil Thy  
form

In all Creation's varied state, to save poor souls,  
Vouchsafe in all Thy grace to stay and hear Thy  
servants' cry,

That we be saved the dire return to former wretchedness,  
When we mistook the body for the soul, and sinned all  
sins,

Which clung to us and fixed us evermore to mortal  
frames

From A Govindāchārya, *The Holy Lyrics of the Ālvārs*, pp 220 1



## 22. Extract from a Commentary

NOTE.—This passage is given here to show the style of the great commentator, Śaṅkara. It is also of interest as expressing the relation of the famous work, the *Vedānta sūtras*, to the Vedānta-texts, as the Upanishads are here called.

Some of those who maintain a Lord to be the cause of the world, think that the existence of a Lord different from mere transmigrating beings can be inferred by means of the argument stated just now without recourse being had to Scripture at all.—But, it might be said, you yourself in the Sūtra under discussion have merely brought forward the same argument! —By no means, we reply. The Sūtras, i.e. literally ‘the strings’, have merely the purpose of stringing together the flowers of the Vedānta-passages. In reality the Vedānta-passages referred to by the Sūtras are discussed here. For the comprehension of Brahman is effected by the ascertainment, consequent on discussion, of the sense of the Vedānta-texts, not either by inference or by the other means of right knowledge. While, however, the Vedānta passages primarily declare the cause of the origin, &c., of the world, inference also, being an instrument of right knowledge in so far as it does not contradict the Vedānta texts, is not to be excluded as a means of confirming the meaning ascertained. Scripture itself, moreover, allows argumentation, for the passages, *Bṛihadāranyaka Upanishad*, II. iv. 5, and *Chhândogya Upanishad*, VI. xiv. 2, declare that human understanding assists Scripture.

Śaṅkara's *Bhāṣya* to the *Vedānta-Sūtras*, I. i. 2; *S.B.E.*, vol. xxiv. p. 17.

## 23 Sūtras on the Nature of Bhakti

- 1 Now then there is a wish to know faith (i.e. *bhakti*)
- 2 In its highest form it is an affection fixed on God
- 3 From the promise of immortality to him who abides in Him
- 4 If you say, it is knowledge—no, because the knowledge of one who hates Him is not an abiding in Him
- 5 And from its inferiority thereto
- 6 It is an affection from its being the opposite of hatred and from the Vedic expression 'taste'.
- 7 It is not an action, for, like knowledge, it does not depend on effort.
- 8 Hence indeed is the endlessness of its fruit
- 9 And from the use of the word 'resignation' (*prapatti*) in the case of one who has knowledge, as in other cases where 'resignation' is used
- 10 This [faith] is the main thing, since the others depend upon it
- 22 This [faith] is indeed the highest from the express declaration of its superiority to the performers of sacrificial acts, to those who follow knowledge, and to those who practise concentration
- 24 But it is not the same as belief, because it has a wider range
- 78 All, down even to the despised castes, are capable of learning it at second hand, like the great common truths
- 83 This [highest faith] is the true identity with the Supreme since this is recognized as the meaning of the *Gita*

From Covert's translation of Śaṅkara's *Bhakti Sūtras*

माना नकड़ देवा पत्थर गंगा जमना पानी  
 राम कृष्ण दोनो मर गये चारों वेद कहानी ॥

## CHAPTER X

### BHAKTI PERIOD

THE MUHAMMADANS: VERNACULAR LITERATURE

From the Conquest of North India to the Battle of  
 Plassey: A.D. 1200-1757

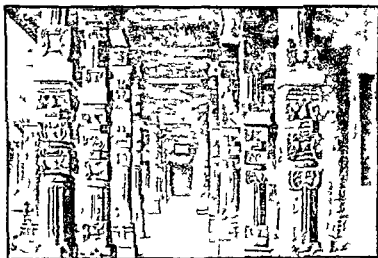
84. *History.* The Muhammadan conquest of North India at the very beginning of this period, with the piecemeal conquest of Southern India during the following centuries, is practically all that the history of this period contains. The violence, bloodshed, and cruelty of the early conquests were followed by the marvellous wisdom, temperance, and justice of Akbar; but his great-grandson Aurangzeb brought back the persecuting horrors and cruelties of the earlier time. The Hindu kingdom of Vijayanagar withstood for a couple of centuries the whole force of the Muhammadans of the Deccan, but it was overthrown in 1565, in the fierce battle of Talikota. From this time Muhammadan influence had a wider range in South India. From the sixteenth century onward, the Portuguese, the

NOTE.—The text at the top of the page is in Hindi, and is said to be by Kabir:—

‘The beads are of wood, the gods of stone; the Ganges and the Jumna are water; Rāma and Kṛishṇa are dead; the Vedas are fictitious stories.’

Dutch, the French, and the English were to be found at many points on the seaboard of India, but not until some decades after the battle of Plassey did Europe exercise any serious influence on the life of the people.

85 *Religion and Literature* The Muhammadan conquest of India must not be regarded as merely a series of brilliant military exploits leading to a vast political change



33 HINDU PILLARS IN MOSQUE

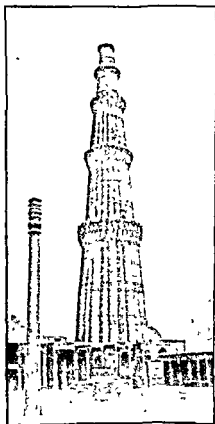
Beside Qutb Minar Delhi. This mosque was built from the spoils of twenty seven Hindu and Jain temples.

The conquerors regarded themselves as crusaders, attacking a vast idolatrous paganism in the name of God. Hence, wherever they went, they destroyed the religious schools, overthrew the temples, smashed the idols, drove away or killed the Buddhist monks and the Hindu priests. Idolatry was forbidden, and a tax was imposed on non Muslims. It was their missionary method, their way of overcoming Hinduism. Muslim policy allowed but little relief or peace

for the Hindu, or opportunity to rebuild, until Akbar arose. Throughout the whole vast territory in North India where

their armies came and went, there is scarcely a fragment of ancient Hindu work left, except what they built into their mosques

86. Buddhism seems to have disappeared almost altogether under the shock; and Hinduism suffered most severely also; for many Hindus became Muslims, and, with the fall of the Hindu kingdoms and the forfeiture of temple lands, school, monastery, and priest were left without income. Hence Sanskrit scholarship and Hindu learning made comparatively little show in North India for a very long time; but at Vijayanagar a great deal of good work was done. The

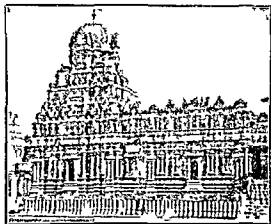


34. QUTB MINAR AT DELHI

The iron pillar dates from Chandragupta II, about A. D. 415. The pillars of the mosque are Hindu and Jain. The Minār, a memorial of the Muslim conquest, dates from about A. D. 1230.

commentaries of the brothers Sāyaṇa and Mādhava are of great value.

Yet Hinduism was too deeply rooted in the hearts of the people to be destroyed by adversity. Though changes necessarily arose as a result of the conquest, it is surprising how little alteration was produced in the religion. Indeed it would not be too much to say that the crushing of the Hinduism of the temple and the scholar led to the outbursting of a simpler and more helpful faith from the heart of the people itself.

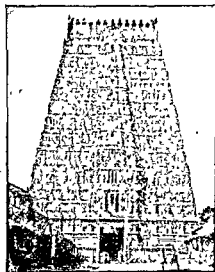


35 SUBRAHMANYA TEMPLE AT TANJORE

(Photograph by Wiele & Klein)

87 The Muslims were later in penetrating into the south. So there we find good architecture still being built, e g the temple of Subrahmanya at Tanjore, one of the finest examples of the Dravidian style in existence. In the sixteenth and seventeenth centuries the greater temples were enclosed with enormous walls and were frequently used as forts. The gopurams of this period are of enormous height, but their sculpture is of stucco, and the style is everywhere flamboyant and decadent.

88. The religious movements of the north during these centuries fall into three groups, Rāmaite, Krishnaite, and deistic; yet all the sects have a great many points in common, inherited from earlier forms of Vaishnavism. They believe in one personal God who is full of love and pity for those who worship Him. yet all, except the followers of Kabir, recognize the other gods, and worship idols; they



36 GOPURAM AT KUMBAKONAM  
(Photograph by Wiele and Klein.)

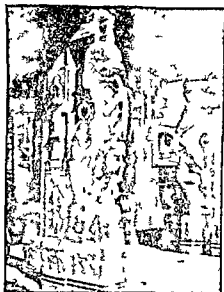
all hold that the human soul is a portion of the Divine, and that it will eternally retain its individuality; they offer salvation to men of all castes, demanding faith and *bhakti* toward the Lord; they use the vernaculars instead of Sanskrit; they exalt the *guru*, the religious teacher, to a place of great authority; they use a *mantra*, i.e. a secret phrase or password, which is whis-

pered by the guru to the novice on initiation; they partake of a sacramental meal; and each sect has its own order of ascetics as well as its congregation of the laity.

89. Of the Rāmaite leaders we shall mention the three most notable. Rāmānanda was a native of South India and was a leader in the Śrisampradāya, the church of Rāmānuja; but in consequence of a quarrel he left the sect and migrated to North India. He gave up all the exclusiveness

of Rāmānuja and also his troublesome restrictions about food. He preached in Hindi and admitted all castes even the lowest to his fold. 'He had twelve apostles among whom were a Rajput, a carrier and barber, and a Muhammadan weaver. The whole *bhakti* movement in the north owes a great debt to Ramananda. He belongs to the first half of the fifteenth century yet his theology and practice show no trace of Muhammadan influence.

Tulsī Das belonged to the church of Ramananda. His activity was contemporaneous with the reign of the great Akbar and of his son Jahangir. He alone among the *bhakti* leaders did not found a sect. He preferred to influence all his fellow countrymen and he has won his reward for the millions of the people of



67 FLAMEOYANT PILLARS IN DARGAH-E-AKBARI TEMPLE

Upper India to-day acknowledge Tulsī Das as their guide. The teaching which he imparted as he wandered over the land he gave permanent form to in the *Rimacharit Manas*, 'the Lake of the deeds of Rama. It is a modern Ramayan in the sense that it recounts the old story but it is shot through and through with *bhakti* theology and with the healthy moral spirit of the poet. The language is Eastern Hindi. Those who know say that he produced 'some of



the most beautiful poetry which has found birth in Asia'; and the common people of the north show by their devotion to his great work that they agree with this high praise.

Nābhā Dās, a contemporary of Tulsī Dās, wrote the *Bhakta Mālā*, or 'Garland of Devotees', a series of brief biographies of the chief *bhakti* saints.

90. The Kṛishnaite books in Sanskrit noticed in our last chapter were followed up by some very interesting vernacular literature in the latter half of the fifteenth century. Vidyāpati wrote many lyrics in the dialect of Bihār; Chandī Dās did similar work in Bengali; and in Rājputāna, Mīrā Bāī, a princess, wrote beautiful songs, which are extremely popular, in the Braj Bhāshā. This is the dialect of the country round Mathurā, where Kṛishna's life among the cowherds is fabled to have been lived. In this very country the first fully systematized form of popular Kṛishnaism was founded in the early part of the sixteenth century by a Brāhman from the south named Vallabhāchārya. In his teaching and among his followers the sensual and sexual elements which are present in all the later Kṛishnaite mythology come to the front and bear their evil harvest. His son-in-law Chaitanya preached the faith of Kṛishna in Bengal, using the lyrics of Vidyāpati to stir the emotions of the people. He was essentially a revivalist appealing to the feelings by music, singing, and devotional excitement. In his own time the nobler elements of the religion were in the ascendant; but soon immorality crept in and degraded the movement seriously. The most famous of Vallabhāchārya's successors was Sūr Dās, the blind poet of Agra. His work is called the *Sūr-Sāgar*, and consists of exquisite songs on the legend of Kṛishna in the Braj dialect. Nāmdēv and Tukārām, who were both Marāṭhās, were Kṛishnaites. Tukārām's poems are greatly treasured.

All the modern *Bhāgavatas* reckon themselves to belong

to one or other of four Mother churches, though there are numerous subdivisions

Though both Ramaites and Krishnaites accepted men of every caste as members of their sects yet they never dreamed of doing away with caste (See section 64)

91. The deistic movement springs from Kabir, the Muhammadan weaver who was one of the apostles of Ramananda. Here Muhammadan influence makes itself distinctly felt. For, though Kabir was a disciple of Ramananda though he calls God by the name Rama, and has Vedantic ideas, he will have nothing to do with the doctrine of incarnations, and he condemns idolatry and caste with unsparing voice. Yet he is recognized as an incarnation himself by his followers, the Kabirpanthis, and his polemic against caste has had but little effect. The Hindu and the Muhammadan members of his Church have separate monasteries and have little in common except their devotion to their Master, and the Hindu members are almost all Śūdras. His pithy couplets and epigrammatic sayings are still very popular. Dadu, a sixteenth century cotton cleaner of Ahmadabad, leader of the Dadupanthis got his theology from Kabir.

No direct influence exerted by Kabir, however, is equal to the indirect influence which has arisen through the founding of the Sikh sect in the Punjab by his disciple Nanak. From the beginning the chief guru of the church exercised large power, and the tenth guru, named Govind, took such steps as transformed the sect into a military order and finally created a great and warlike nation. But no guru succeeded Govind, and their sacred book, the *Granth*, is now the centre of the faith. It is a most interesting collection of varied material, some of it very trivial, some very valuable. Much of it was written by the gurus, but there are also hymns and sayings from all the great *bhakti* teachers of the north. The most important part, the *Adi Granth* or 'Original

Book', was compiled by Guru Arjun in 1601. Govind Singh added a great deal of new matter in 1696, and the whole is now called the *Granth*. Nānak condemned idolatry, and Guru Govind abolished caste within the military order. Yet caste is now rife among the Sikhs, and the *Granth* is treated like an idol in their central shrine, the Golden Temple of Amritsar.

It is a most extraordinary fact that the theology of Kabīr was meant to unite Hindus and Muhammadans in the worship of the one God; yet the most implacable hatred arose between the Sikhs and the Muhammadans; and from that hatred came the Khālsā, the Sikh military order, which created the fiercest enemies the Mughal emperors had. It is also most noteworthy that caste has found its way back into every Hindu sect that has disowned it. (See section 81.)

92. In the fourteenth century a new Vishṇuite movement appeared at Udipi, in the Canarese country. The founder of the church is known as Madhvāchārya, his followers as Śrīmādhvas. Madhva was a sannyāsi, and, like the other āchāryas, he made his reputation by a commentary on the *Vedānta-sūtras*. His system is a dualism, and is frankly called *dvaita*, dualistic. If Rāmānuja is farther from Śankara than Nīlakanṭha, Madhva is still more distant. The sect of the Śrīmādhvas has attained considerable proportions and influence, especially in Western India. Later leaders produced hymns in Canarese; so that there is an opportunity for popularizing the doctrine. But Madhva was much more exclusive than either the Śaivas or the followers of Rāmānuja. He laid great stress on caste, on cleanliness of person and clothes, and on temple ritual. Kṛishṇa was his favourite divinity.

In the thirteenth and fourteenth centuries the Śaivas of the south developed their teaching into a philosophical system which is called the *Śaiva Siddhānta*, and which is

expressed in a series of Tamil books, partly in verse, partly in prose. The teachers who produced this vernacular literature receive the title *achārya*.

93. Muhammadan influence touched Hindus effectively in another direction. Partly in self defence, partly in imitation of their masters, the upper classes of Hindu society began to seclude their women. the *zenana* system dates from Muhammadan times. Like other high class customs, it is copied by the lower classes so far as their means will allow.

NOTE.—The text below is by Nānak, and is from the daily liturgy of the Sikhs in the *Adi Granth*. The language is Hindi but the script is Gurmukhi —

In the beginning was the Real, in the beginning of the ages was the Real. The Real, O Nanak, is, and the Real also will be.

भारि मरु नृगारि मरु ॥

हे डी मरु नातर हेमी डी मरु ॥

## ILLUSTRATIVE READINGS

## 24. Baby Rāma in His Mother's Arms

With fingers locked in prayer she cries,—‘How may I dare,  
O lord god immortal, thy boundless praise to tell?—

Far above the world's confusion and reason's vain  
intrusion, whom all the scriptures witness incompre-  
hensible;

Whom saints and holy sages have hymned through all the  
ages, the fountain of compassion, the source of every  
grace;

Who aye with Lakshmi reignest, thou, even thou, now  
deignest to be my son and succour thy sore-tried  
chosen race.

Though we know by revelation, heaven and earth and all  
creation, in each hair upon thy body may be found,

In my arms thou sweetly dreamest, O mystery supremest,  
far beyond the comprehension of a sage the most  
profound.’

Smiled the lord at her devotion, and would fain have set  
in motion the magic that dazzles the crowd,

Telling all he had done and the triumphs he had won,  
that his mother of her son might be proud.

But hurriedly she cried,—‘My soul is terrified by these  
marvels, disperse them from my sight;

Let me see thee as a child, disporting free and wild, for  
in this is my greatest delight.’

She spoke and he obeyed, and, at once in fashion made, as  
an infant began to cry.

Tulsī Dās, *Rāmachārīt Mānas*, Book I, Chhand, 24-7; Growse's  
Translation, pp. 96-7.

## 25. The Praise of Krishna in Marāthī

(a) *Krishna's Saving Power*

What or whom shall we ask for but thee, O thou who fillest the globe and the universe? Who else knows how to fulfil our heart's desires? What of other princes and kings? There is none other in the three worlds that grants liberation, none that saves us but thou. When we think upon thy name and form, sin and fever run away in fear, desire is destroyed. Hari, this name of thine is truly called such in the Purānas, for it drives away death and re-incarnation from those they have seized. Why should I waste my speech? It is fruitless for me to praise any other than thee. O thou that destroyest the world, the great serpent is wearied with describing thee. Let my spirit repose in confidence at thy feet, it is vain to ask for aught else. Thy title, 'Lord of the humble', is justified in the eyes of men: thou hast saved many a humble, many a guilty, many a sinful man. Tukā dwells at thy feet, preserve him, O God! I ask that I may serve thee.

(b) *Tukaram's Religious Experience*

Step by step he supports me: my life is led on to perfection. I have found an assured place in him and the world I have left void. My spirit goes forward on the path. I am filled in the flesh with growing joy. Tuka says, In this mortal world I have joined the pervading spirit.

*The Lyrics of Tukaram*, I. Lalit and Marathe, pp. 89 and 145

## TABLES

## 23. The Bhakti Period, 1200 to 1757

<i>External Events</i>	<i>History</i>	<i>Religion</i>	<i>Literature</i>
1200		The Qutb Minār and Mosque built	Nāmdev Mey-kanḍa-devar
1300	1336 Vijayanagar founded 1398 Taimūr in India		Umāpati Madhva Śāyaṇa and Mādhava
1400			Vidyāpati      Rāmānanda Mirā Bai      Kabir
1500 Martin Luther 1588 The Armada	1526 the Mughals 1556 Akbar 1565 Battle of Talikot. Fall of Vijayanagar	Toleration	Nānak Sūr Dās    Tulsi Dās    Dadu Chaitanya <i>Bhakta Malā</i>
1600 Cromwell	1658 Aurungzeb	Intolerance renewed	1601 <i>Ādi Granth</i> Tukārām 1696 <i>Granth</i>

## 24. The Tamil Literature of the Śaiva Siddhānta

A. The twelve canonical books, called *Tirumurai* or *Dravida Śruti* —

Cent	Authors	Books	
VII	Appar	The <i>Devaram</i>	{ 3 3
	Āṇana Sambandhar		
VIII	Sundarar		1
IX	Manikka Vachakar	<i>Tiruvachakam</i> and <i>Tirukovaiyār</i>	1
	Nine authors	<i>Tiruvīśaiṣa</i>	1
	Tirumūḷar	<i>Tirumantram</i>	1
	Nambi-andar nambī		1
	Śekṅkilar	<i>Periya Puranam</i>	1
			<hr/> 12 <hr/>

B The fourteen *Siddhānta Śāstras* Of these the most important are —

XIII	Meykanda devar	<i>Śrī āṇana-bodham</i> , a systematic statement of the principles of the faith, translated from the <i>Raurava Agama</i>
	Manavachakam Kadandar	<i>Unmai Vilakkam</i>
	Arunandi-devar	<i>Śiva āṇana siddhi</i> , a further exposition
XIV	Umapati Śivacharyar	<i>Śrī Prakāśam</i> , a poem in a hundred quatrains, being a commentary on the two preceding works
		<i>Tiru-arul payan</i> , a poem in a hundred couplets on divine grace



## 25. The Literature of the Śaivas and the Vaishṇavas

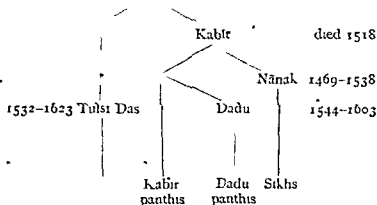
NOTE.—This table is meant to give some idea of the strikingly parallel development which these sects have had in South India. Both acknowledge the Vedas, though there are certain sections of them which they hold in less honour than their own literature. Both sects acknowledge to the full the inspiration and authority of the *Vedānta-sūtras*.

The following are the chief divisions of their respective literatures :—

	Śaivas	Vaishṇavas
1. Basal works in Sanskrit verse, taking the place of the Śrauta-sūtras and the Karma-mīmāṃsā	The Āgamas or Śaivāgamas	The Saṃhitās or Pāñcharātra Saṃhitās
2. Tamil Hymns by early saints	The <i>Devāraṃ</i> of the three Adiyārs and Mānikka Vāchakar's works	The <i>Nalāyira Prabandham</i> of the Alvārs
3. Commentary in Sanskrit prose on the <i>Vedānta-sūtras</i>	The <i>Śaiva Bhāṣya</i> of Nīlakaṇṭha	The <i>Śrī Bhāṣya</i> of Rāmānuja
4. Philosophic works in Tamil	The fourteen Siddhānta Śāstras	The <i>Artha Pañchaka</i> of Pillai Lokāchārya and other books

## 26. The Followers of Rāmānanda

XV Cent. • Rāmānanda



## 27. Adoration Mantras

(a) Bhāgavata —

*Om namo Bhagavate Vāsudeva*, 'Om' reverence to the adorable Vāsudeva.'

(b) Early Buddhist —

*Om namo Bhagavate*, 'Om' reverence to the Adorable'

(c) Later Buddhist —

*Namo 'mitabhāya*, 'Reverence to Amitabha'(d) The five syllables of the Śaiva Siddhanta, *Śivaya namaḥ*, 'Reverence to Śiva'

(e) The followers of Ramanuja —

*Om namo Nārāyaṇaya*, 'Om' reverence to Nārāyaṇa'

(f) The followers of Rāmānanda —

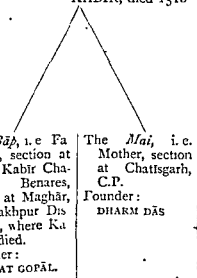
*Om Ramaṇa namaḥ* 'Om' reverence to Rama'

(g) The Vallabhacharya —

*Śrī Kṛṣṇaḥ saraṇam mama*, 'Holy Kṛṣṇa is my refuge'

## 28. THE KABĪRPANTH

## Its Leaders, Sects and Books



KABĪR, died 1518

The *Bijak*, lit. 'the account-book', a collection of hymns, of *Sākhis*, i.e. rhyming couplets, and of short prose expositions of points of doctrine, published about 1570. Many of these re-appear in the *Ādi Granth*. Multitudes of other *Sākhis* are current and are attributed to Kabir

The *Bāp*, i.e. Father, section at the Kabir Chaura, Benares, and at Maghār, Gōrakhpur District, where Kabir died.

Founder:  
SURAT GOPĀL.

The *Mai*, i.e. Mother, section at Chattisgarh, C.P.

Founder:  
DHARM DĀS

*Sukh Nidān*, a manual of doctrine published in 1729.

*Amar Mūl*, another manual of later origin..

## 29 Canon of the Vedānta, the Prasthanatraya

A THE UPANISHADS The following eleven are usually studied *Chhandogya*, *Kena*, *Aitareya Kaushitaki*, *Isa*, *Kathaka*, *Mundaka*, *Taittiriya*, *Brihadaranyaka*, *Śvetasvatara*, *Prasna*

B THE BHAGAVAD GITA

C THE VEDANTA SUTRAS

NOTE —In studying these sacred books the *Ad asti* follows Śankara the *Vishista vasts* follows Ramanuja the *D asti* follows Madhva and the Śaivite sects follow Nilakantha.



38 PICTURE FROM KABIR CHATRA MONASTERY BENARES

Surat Gopal and Dharm Da kneel in front of Kabir while his son Kamal fans him. (Photograph kindly favoured by the Bishop of Lucknow)

## 30. Northern Kṛishṇaite Leaders

<i>Century</i>	<i>Name</i>	<i>Place</i>	<i>Works</i>	<i>Language</i>
XI	Nimbārka	...	...	...
XII	Jayadeva	Bengal	<i>Gītā Govinda</i>	Sanskrit
XIII	Nāndev	Marāṭhā Land	Hymns	Marāṭhī
XIV	.....	.....	.....	.....
XV	Vidyāpati Chandī Dās Mira Bāī	Bihār Bengal Mewār	Sonnets Songs Songs	Maithilī Bengal Braj
XVI	Vallabha Sūr Dās Chaitanya	Mathura Agrā Nagīya	<i>Sūr Sagar</i>	Braj Bengal
XVII	Tukārām	Marāṭhā Land	<i>Abhangs</i> , hymns	Marāṭhī

## 31. The Modern Bhāgavatas

<i>The Four Churches</i>		<i>Philosophic Position</i>	<i>Main Sect</i>	<i>Chief Sub sects</i>
RĀMAITE	I ŚRĪ-SAMPRADĀYA Founder . RĀMA NUJA	<i>Iśhṭadvaita</i> Modified monism	Śrī sam pradaya	1 Rāmānandis 2 Kabirpanthis 3 Khakīs 4 Muḷāk dāsīs 5 Rai dāsīs 6 Senā panthīs
	II. BRAHMA SAMPRADĀYA Founder MĀDHVA	<i>Dvaita</i> , Dualism	Mādhvas	
KRISHNAITE	III RUDRA SAMPRADĀYA Founder . VISHṆU- SVĀMI	<i>Suṭhīadvaita</i> Pure monism	Vallabha charis	1 Mira Bāīs 2 Chaitanyas
	IV. SANAKĀDI SAMPRADĀYA Founder NIMBĀRKA	<i>Dvaitadvaita</i> , Dualistic monism	Nimavats	1 Radha Valla bhas 2 Charan dāsīs 3 Sakhi bhāvas

NOTE—Sampradaya means tradition. Thus Śrī sampradaya means the tradition handed down from Śrī 1 e Lakshmi, the wife of Vishnu. The second tradition is said to come from Brahma, the Creator, the third from Rudra, 1 e Śiva, and the fourth from the sage Sanaka and his brethren.

পূর্বে কেবল এক পরব্রহ্ম মাত্র ছিলেন; অস্ত আর কিছুই ছিল না; তিনি এই সমুদয় সৃষ্টি করিলেন।

## CHAPTER XI

### PERIOD OF WESTERN INFLUENCE

#### PROTESTANT MISSIONS: REVIVAL OF HINDUISM

From the Battle of Plassey onward; A.D. 1757-1910

94. *History.* It is extremely difficult to give any satisfactory account of the fragment of a period with which we deal in this chapter. The great forces which are at work have only begun to evolve the results with which they are pregnant; so that the writer has to choose between a recital of facts without any attempt at appraisement and an estimate of their meaning which must of necessity be largely of the nature of a prophecy. Yet it is so important to give the student of Hinduism some idea of the forces set in motion during the nineteenth century that the attempt must be made at all costs.

Violence and confusion continued long after the battle of Plassey, so that Western influence scarcely made itself felt in the life of the people until the dawn of the nineteenth century. Since then the whole political history of India is summed up in the gradual extension and consolidation of the British power and in its progressive adaptation to the needs of the people. The Mutiny and the recent outburst

NOTE.—The above text is the first of the four clauses of the *Bija*, 'seed', of Brāhma doctrine drawn up by Devendra Nāth Tagore: 'In the beginning there was only one supreme Brahman; there was nothing else; He created all this.' The language is Bengali.

of anarchism were but tragic episodes, and scarcely exercised any positive influence on the real movement of the time. Yet, though the period under review is very short, in no preceding period have such revolutionary changes been produced on the Indian mind. The only time in any way comparable with the present is that which we dealt with in our fourth chapter, when Essential Hinduism arose, but that was a normal development compared with the upheaval we see around us to day.

Western influence is an atmosphere, a new climate, which has found its way into Indian life, and it acts as imperceptibly, as powerfully, and as universally as the atmosphere. Yet the channels through which this impalpable element has been brought into the environment of all Indians may be distinguished.

(a) The most important of these is *Western education*, whether given in school or college, in the vernacular or English, by Government teacher, missionary, Hindu or Theosophist.

(b) The second place is held by *Christian teaching*, whether oral or literary. Both the direct presentation of Christian ideas, religious, moral, and social, and the less welcome criticism of Hinduism, have been of incalculable service.

(c) In the third rank stands *Christian philanthropy*, whether carried on by missionary societies or by Government agencies. All that has been done for the sick, the famine stricken, for orphans and lepers, for the ignorant and the downtrodden, has been potent to wake the conscience of India. The earnest efforts of the Government to rule for the good of the people, to treat all races, religions, and castes as equal, and to give every one strict justice, has been an object lesson of the utmost power.

(d) The brilliant work done by *Western scholars* on



ancient Indian literature has, on the one hand, opened the eyes of Hindus to the real history of India and of their religion in contrast with the old traditions, but, on the other hand, has filled them with a new pride in their religion and has given thousands courage to remain within the Hindu fold.

These forms of activity have created a new race of men, the educated classes; and through them to-day India is being rejuvenated. Around us on every side the new life is pulsing, expanding, remaking the country. The railway, the post office, the telegraph, the steamer, and European manufactures and commerce, have touched the masses of India in some degree, but it is through the educated men that the new age is being inaugurated. They are marked by their English speech, by great enthusiasm for education, a passion for self-government, a desire for economic progress, a new attitude to women, fresh humanitarian feeling, and a consciousness that the new India of their dreams cannot be brought in without many reforms. All this is summed up to day under the phrase 'the National Movement'.

**95. Religion.** Hindus frequently declare that Hinduism, largely as a result of many decades of devastation and chaos, had fallen very low indeed by the opening of the nineteenth century. There can be no doubt of the truth of this statement. Scholarship was seriously contracted; spirituality remained only in the quiet places of the land; a coarse ritualism was supreme in all the great centres of population; and the more repulsive features of the religion, such as gross idolatry, immorality, infanticide, *sati*, hook swinging, and other tortures, were very much in evidence. Unless this is understood, the course of events during the century is not comprehensible.

During our period there has been no internal development of Hinduism whatsoever. All that has to be chronicled is the results produced on Hinduism and the Hindus by Western influence.

The period under review falls very naturally into three subdivisions, 1800-30, 1830-75, 1875-1910

A During the thirty years between 1800-30 the two most potent sources of influence upon the Hindu mind were, without doubt, the British Government and the Serampore missionaries

During those thirty years the idea that Britain was responsible for the welfare of India was first distinctly recognized, and the new spirit made itself manifest in a number of ways. The College of Fort William, Calcutta, was founded by Lord Wellesley to give Indian civilians a real knowledge of the people they were to govern. While the empire was steadily expanded, methods of government were as steadily improved, and new conceptions of policy took form. In 1806 began the great crusade against *thagi*, i.e. the system of strangling and robbing wealthy travellers, in 1829 Bentinck put down *sati*, and about the same time the long continued crusade against female infanticide was begun.

The great triad Carey, Marshman and Ward however, did far more to wake the Indian intellect than the Government of India. The actual baptism of Brahman converts was an unspeakable shock—what else could have so effectually roused the Hindu? By literature more than by speech the missionaries started the effective diffusion of Christian teaching in North India, they scattered the Bible broadcast over the peninsula in the vernaculars, they began the printing of Indian literature in both Sanskrit and the vernaculars, they began the use of Bengali prose, and published the first vernacular newspaper, they were the pioneers of widespread education, and lastly, their bold exposure of the cruelties and immoralities of customary Hinduism though crude and harsh to us to day, was absolutely necessary to wake Hindus to a consciousness of the glaring faults of their religion.

Apart from the foundation of the Christian Church of

Bengal, the one noticeable religious outcome of these thirty years is the life and work of Rājā Rām Mohan Rai, who set a fine example in his study of Hinduism, who stood by the missionaries in their attack on *satī* and other cruelties; and who founded the Brāhma Samāj. His influence has been continuously felt down to our own days.

B. Since Duff's work colours all the religious history of the middle of the nineteenth century, we begin our second subdivision, 1830-75, with the year of his arrival in Calcutta.

In 1834 the Government of India, largely under Duff's influence, decided to favour Western instead of Oriental education. Henceforward both Government and the missionary societies pressed forward the foundation of High Schools and Colleges. The Universities of Calcutta, Bombay, and Madras were founded in 1857 amid the throes of the Mutiny. Government continued to put down immoral abuses in Hinduism and Indian life.

During these decades Protestant Missions in India developed several new methods, and laid firmly the foundations of their future work. Apart from the Higher Education, which as a missionary method was largely the fruit of Duff's genius, the chief new creations were work by women for women and medical Missions.

The Brāhma Samāj is a Unitarian reforming movement, which arose within Hinduism under Rām Mohan Rai, but renounced caste and other Hindu forms of life during this subdivision of our period under Devendra Nāth Tagore and Keshab Chandra Sen. The movement is strictly theistic and strongly opposed to idolatry. Its moral ideas and forms of worship are practically Christian.

By far the most powerful religious influences during those years were missionary effort, especially as exerted through High Schools and Colleges, and the Brāhma Samāj. The

- Protestant Church of India had its foundation laid strong and deep through the accession of groups of students won from the heart of Hinduism by Duff and other educational missionaries. Another stream of awakened men passed into the Brahma Samāj, chiefly in Bengal but to some extent also in Bombay, Madras, and Lahore. Yet, sad to say, in Bengal at least, a far larger number of young men became atheists or agnostics, and led a rather reckless social revolt against the restrictions of Hinduism. The new illumination did not by any means lead to spiritual results in all cases.

C About 1875 a remarkable change makes itself manifest in the Indian spirit. Until then it seemed to have been at school. Now it seems to reach maturity and begins to act with all the vivacity and spontaneity of youth. An extraordinary number of fresh movements educational, political, religious, social, economic have arisen all over the country. Educated men are everywhere alive, filled with excitement, ambition, new capacities, new activities. We choose 1875 as the dividing line, because in that year both the Arya Samāj and the Theosophical Society were founded.

Government has increasingly given itself to the effort to better the material and moral well-being of the people, especially by means of education, irrigation, railways, and famine-relief, but has been compelled to adopt a cautious policy towards the political aspirations of the educated, and thus has seemed on the surface to be more critical than sympathetic towards the National Movement.

Missions during these years have exercised a powerful influence through the conversion of vast masses of the depressed classes, who throughout the centuries have been *considered too unclean for contact with pure Hindus*. (See sections 45 and 120.) Largely through these mass move

ments the Protestant Church in India has increased in numbers much more rapidly than any other religious body.

The great feature of these decades, however, is the revival of Hinduism. As a result of the attack of Protestant Christianity, on the one hand, and of the rise of interest in Oriental religions in the West, on the other hand, Hindus have been roused to a great rally in defence of their ancestral faith. Every one will remember the parallel revival of the pagan faiths of the Roman Empire in the second and following centuries. The revival is found wherever there are educated Hindus, and it has taken many forms, but four organizations stand out above all others as leading the movement.

(a) The first of these is the Ārya Samāj, founded by Dayānanda Sarasvatī in the Punjab. It is strictly theistic and denounces idolatry. The founder also denounced caste, but the members of the Samāj do not practise what he preached: they remain within Hinduism. The Vedas are the only sacred book acknowledged; and even portions of them are not accepted as inspired. The Samāj is vehemently anti Christian, and has shown strong political leanings. It has grown very rapidly during the last twenty years, but only in the Punjab and the United Provinces.

(b) The second organization is the Theosophical Society, which was founded by Madame Blavatsky and Colonel Olcott in New York in 1875, but removed its head-quarters to India in 1878. It has three aims.

1. The formation of a real brotherhood amongst men of all nations and religions.

2. The study of Aryan, and especially of Oriental, religions.

3. The investigation of the occult powers of man.

Madame Blavatsky pretended to have intercourse with certain supernatural beings called Mahātmās, and all sorts

of wonders were performed at the head quarters in Madras. But the trickery was exposed, and Madame Blavatsky fled from India, never to return.

The Society, however, has continued to grow and flourish in India, first under Colonel Olcott, and then under Mrs. Besant. The position maintained is that every religion is legitimate and right, and that anything like proselytism is to be condemned. Yet Theosophy teaches Karma and Transmigration, and thus proclaims itself a friend to Hinduism and Buddhism and alien to all other faiths. It has been vehemently anti-Christian throughout its history in India. There can be no question that it has gained its position in India because it has defended Hindu idols and caste as well as philosophy. It came just at the moment when the Hindu wanted a champion, and multitudes of Hindus to-day feel safe behind its sophistries. The Society has done considerable service to India in the matter of education. Like the Islamia College at Aligarh, the Central Hindu College at Benares is modelled on missionary lines. In all earlier Hindu colleges for Western education no religious training was given, but in Benares Hinduism is taught, as Muhammadanism is taught at Aligarh.

(c) The third organization sprang from an interesting ascetic named Rāmakrishna Paramahansa, who lived in a temple near Calcutta. He had had no serious education either Hindu or Western, but was full of mother wit and practical common sense. Gauging well the tendencies of the time, he took up the old Hindu proverb, that as all rivers run to the sea, so all forms of Hinduism lead to salvation, and applied it to all the religions of the world. He was ready to accept and to practise any aspect of Hinduism, and he imagined himself now a Christian, now a Muhammadan. He gathered a band of disciples around him and exercised considerable influence over the Brahmins.

leader, Keshab Chandra Sen. By far the greatest of his disciples was Svāmī Vivekānanda, who spoke at the Chicago Parliament of Religions, and then lectured with great success all over India. He sent out missionaries to Britain and to America, and, before his early death, founded several monasteries in India in which work still continues. He and his followers defend the whole of Hinduism.

(d) By 1890 these three movements had stirred the educated classes of India very deeply, and there arose a whole army of lecturers, monks, and teachers, who went from town to town, delivering apologetic lectures, expounding the sacred books, holding classes for their study, and founding societies for the defence of Hinduism. Out of these there sprang the fourth organization, the most orthodox of all, the Bhārat Dharma Mahāmandal, under the leadership of the Mahārāja of Darbhanga, branches of which have been formed far and wide and have proved very influential.

The Brāhma Samāj has continued to work steadily throughout the years, but since the death of Keshab in 1884 it has had much less influence. The Prārthanā Samāj, which arose in the Bombay presidency in 1867, as a result of the work of the Brāhma Samāj, was long led by a very remarkable man, Mr. Justice Ranade. The main difference between the two is this, that full membership in the Brāhma Samāj places a man outside Hindu society, while members of the Prārthanā Samāj continue in the old religion. From the Prārthanā Samāj and Mr. Justice Ranade there sprang the Social Reform Movement, which has gradually attained influence all over the country and is a most healthy leaven. Its organ is the *Indian Social Reformer*.

With the smaller movements we cannot deal in detail. Each of the sects has now its defence association and annual conference.

All the organizations have a great deal in common. To be thoroughly Hindu, and at the same time to introduce

just as much reform as is necessary to make the religion practically efficient in these modern days, and so to prove that Christianity is unnecessary—this is the ideal. Each section opposes Christianity, yet each copies missionary methods down to the last detail, and endeavours to prove that its theology is as strictly monotheistic as Christianity and its morality as lofty and practical.

It is most noteworthy that movements in all essentials similar to the revival of Hinduism have taken place among the Jains, the Parsees, and the Muhammadans of India, and amongst the Buddhists of Burma and Ceylon, not to mention China and Japan.

96 *Literature* The literature of our period cannot compare with that of earlier periods in value or in literary power, but its interest is very great.

\* The literature of the Brāhma Samaj is perhaps higher in quality than any other. Raja Rām Mohan Rai published translations in English and Bengali of the leading Upanishads, but his most remarkable work was *The Precepts of Jesus*, being a catena of passages from the Gospels. Devendra Nath Tagore prepared *Brāhma Dharma*, a volume of extracts from the Upanishads, meant to be used both as a service book and as a manual of devotion. Keshab published a remarkable service book called *Śloka Sangraha*, containing texts from Hindu, Buddhist, Sikh, Jewish, Christian, Muhammadan, Parsee, and Chinese Scriptures. His volumes of lectures are interesting and illuminating. The only other work of genius written by a Brahma is Mozoomdar's *Oriental Christ*.

The founder of the Ārya Samaj was no modern scholar, and so his works on the Hindu Scriptures are of no value, but, for the theology and organization of the Samaj, his *Satvārtha Prakāśa* is of great importance. Rāmakrishna Paramahansa left nothing written, but Max Müller published a volume containing a brief account of his life and a large



number of his sayings as reported by disciples. Svāmī Vivekānanda's writings show a manly independence and a national spirit which are altogether admirable, but they are marred by distortion of history and extreme exaggeration. Theosophy has produced a large literature, and Mrs. Besant has published many works on Hinduism, some of which one must read in order to understand her influence. Mr. Justice Ranade's writings are full of ethical and intellectual force.

A vast Hindu literature has kept falling from the Indian press in all the chief cities during the last thirty years, editions of the sacred books, above all of the *Gītā*, commentaries and translations both in English and the vernaculars, and defences of the teaching of the various Hindu sects. The earliest and most noteworthy of this latter group is probably the Neo-Kṛishṇa literature of Bengal, the leading writer being Bankim Chandra Chatterji. The protagonist of the Vaishṇavism of South India is Mr. Govindāchārya Svāmī of Mysore; of the Śaiva Siddhānta, Mr. Nallasvāmī Pīllai; and of Mādhvism, Mr. Padmanābhāchār of Coimbatore; while Mr. Sundararāman of Kumbakonam stands almost alone as the defender of the whole of ancient ritualistic Hinduism.

NOTE.—The text below in Bengali is by Rāmekṛishṇa Paramahansa. 'As some people come to this House of Kālī by boat, some by carriage and some on foot—various people by various means at last reaching the same spot; so, though men are various and their creeds are various, yet the God whom they find by them is in all cases the same.'

যেমন এই বালীবাটিতে আসিতে হইলে কেহ নৌবায়  
কেহ গাড়িতে এবং কেহ হাঁটিয়া আসিয়া থাকে। ভিন্ন ২  
উপায়ে ভিন্ন ২ তরিক্ত পরিশেষে একস্থানে আসিয়া উপস্থিত  
হয়। নৈটরূপ ভিন্ন ২ তরিক্ত ভিন্ন ২ মন্তের দ্বারা যে ঈশ্বর  
লাভ হইয়া থাকে তাহা সকলেরই এক ॥

## ILLUSTRATIVE READINGS

## 26 The Folly of Idolatry

NOTE.—This is a passage from the autobiography of Dayananda Sarasvati. It refers to a time in his boyhood when his father insisted on initiating him into the worship of Śiva.

As a preparation for this solemn act I was made to fast, and I had then to follow my father for a night's vigil in the temple of Śiva. The vigil is divided into four parts or praharis consisting of three hours each. When I had watched six hours I observed about midnight that the Pujaris, the temple servants, and some of the devotees, after having left the inner temple, had fallen asleep. Knowing that this would destroy all the good effects of the service, I kept awake myself, when I observed that even my father had fallen asleep. While I was thus left alone I began to meditate. Is it possible, I asked myself, that this idol I see bestriding his bull before me and who according to all accounts, walks about, eats sleeps, drinks, holds a trident in his hand, beats the drum and can pronounce curses on men, can be the great Deity, the Mahadeva, the Supreme Being? Unable to resist such thoughts any longer I roused my father, asking him to tell me whether this hideous idol was the great god of the scriptures. 'Why do you ask?' said my father. 'Because,' I answered, 'I feel it impossible to reconcile the idea of an omnipotent living God with this idol, which allows the mice to run over his body and thus suffers himself to be polluted without the slightest protest.'

Max Muller, *Biographical Essays* p. 172 f

## 27. A New Reading of History

Before even the Buddhists were born, there are evidences accumulating every day that Indian thought penetrated the world. Vedanta, before Buddhism, had penetrated into China, into Persia, and the Islands of the Eastern Archipelago. Again, when the mighty mind of the Greek had linked the different parts of the eastern world together, there came Indian thought; and Christianity with all its boasted civilization is a collection of little bits of Indian thought. Ours is the religion of which Buddhism, with all its greatness, is the rebel child and Christianity a very patchy imitation. One of these cycles has again arrived. There is the tremendous power of England which has linked the different parts of the world together. English roads no more are content like Roman roads to run over lands, but they have ploughed the deep in every one of its parts. From ocean to ocean run the roads of England. Every part of the world has been linked to every other part, and electricity plays a most marvellous part as the new messenger. Under all these circumstances we find again India reviving and ready to give her own quota for the progress and civilization of the world. . . . Everything looks propitious, and Indian thought, philosophical and spiritual, must once more go over and conquer the world. . . . I am an imaginative man, and my idea is the conquest of the whole world by the Hindu race. . . . Up, India, and conquer the world with your spirituality! . . . The world wants it; without it the world will be destroyed. The whole of the western world is on a volcano which may burst to-morrow.

वर्हिषद्. पितर कृत्य ५ वागिमा वो हव्या चक्षमा जुषध्व ।  
 त आ गतावसा शतमेनार्था न श योररपो दधात ॥

## CHAPTER XII

### OUTLINE OF THE HISTORY OF THE HINDU FAMILY

97 The beginnings of the Hindu family must be traced to the foundation of *the Patriarchal family* in prehistoric times on the basis of ancestor worship. The natural results of this form of family organization are that the family and its morality are greatly strengthened, the father's authority is indefinitely enhanced, marriage becomes universal, the birth of a son is ardently desired, woman tends to be depreciated.

Girls were not welcomed so eagerly as boys, hence the custom of *the exposure of girl babies* arose. This began in early prehistoric times.

The husband being the head of the family, a wife was regarded as one of his possessions, and *polygamy* therefore naturally arose. Hindu Mahārajas still exercise this ancient right, and any Hindu is free to marry a second wife, if the first prove barren. This also is prehistoric.

98 Gradual rise of the *Joint Family*. Each daughter goes to the home of her husband's father, but each son

NOTE.—The text at the top of the page refers to ANCESTOR WORSHIP IN THE TIMES OF THE RIGVEDA —

‘Fathers who sit on sacred grass, come help us  
 These offerings have we made for you, accept them  
 So come to us with most auspicious favour  
 And give us health and strength without a trouble

*Rigveda* \ xv 4

brings his bride into his father's house. The granddaughters and grandsons do likewise. Hence there may be, and often are, four generations all living together in one house, under the control of the one father. In his hands are the earnings of all; and every member of the family is carefully looked after. The unity of the family is preserved, and the weaker members are cared for, but independence of character suffers.

When the Hindu patriarchal family began to develop, and the father became more and more important, the rule arose that *a man must not eat with his wife*. This regulation probably dates from the seventh or eighth century B.C.

99. It became the rule before the sixth century B.C. that every boy of the twice-born castes should be educated. This excellent rule fell into disuse long ago. Though every boy received an education, *no education was provided for a girl*.

100. By the fifth century B.C. it was the rule that a *girl must be married before puberty*. The natural consequence of this religious law was that parents, in their eagerness to secure a marriage for their daughters, betrothed them and had the marriage ceremony performed very early. Thus child-marriage became the Hindu custom. Hence through the death of boy-husbands, virgin child-widows of all ages, from a few months old, are common.

Only childless widows were allowed to remarry at this time.

101. Manu's Law-book ordains that *no widow, not even a virgin child widow, may remarry*. The exact date of the book is unknown; but it is certain that this must have been the Hindu custom by the time of the birth of Christ.

102. The custom of *Sati*, widow-burning, came gradually into use in the early Christian centuries and was embodied in a code somewhere about the sixth century. The rule ran that only a widow who wished to become a *Sati* was

NOTE.—The text below is on THE SUBJECTION OF WOMEN ‘Let her be in subjection to her father in her childhood, to her husband in her youth, to her sons when her husband is dead let a woman never enjoy independence.’ *Manava Dharmasāstra*, v. 148

बाल्ये पितुर्वशे तिष्ठेत्पाण्याहस्य यौवने ।  
पक्षाणां भर्तरि प्रेते न भजेत्स्त्री स्वतन्त्रतां ॥

अग्निहोत्रं समादाय गृह्यं चाग्निपरिच्छदम् ।  
यामादरण्य निःसृत्य निवसेन्नियतेन्द्रियः ॥

## CHAPTER XIII

### OUTLINE OF THE HISTORY OF INDIAN ASCETICISM

106. In the Vedas and the Brahmanas we meet with many references to *tapas*, austerity. Various forms of severe self denial and self torture were practised, such as the endurance of extreme cold or excessive heat, sustained fasts, the use of coarse and unnatural food, and such like. The belief was that by such means supernatural power could be obtained, or some definite desire fulfilled, or the highest place in heaven won, if only the pain were carried far enough. The ends being here material, not moral, this practice must be called *materialistic austerity*.

107. Towards the end of the period of the Brāhmanas a new religious order appears. These men live in the forest and are therefore called *vānaprasthas*, i e. forest dwellers, hermits; and when a group of them live together, their retreat is called *āśrama*, hermitage. They keep up the worship of the gods by fire and prayer in the forests, and they practise the old *tapas*. It is still believed that by austerity many material blessings may be won, but the new idea, that by *tapas* the man may be purified and elevated

NOTE.—The text at the top of the page is THE RULE OF THE HERMIT, *Vānaprastha*: 'Carrying with him the sacred fire, and taking also the fire utensils, he may go forth from the village to the forest and reside there with all his senses restrained.' *Manu's Dharmaśāstra*, vi 4.

arose—the one divine Reality behind all phenomena, the world worthless and unreal transmigration and karma the only explanation of the sorrows and inequalities of the world—there came with it a great desire for Release from rebirth, and the belief that in order to win Release a man



40 SIVAITIC SADHU WITH HEAD DRESS

This extraordinary head dress is in the form of a / *ga*. He carries / *sa da ta* in his right hand his begging bowl in his left hand and wears a mass of necklaces of *ru / aksha* berries and a cincture of bells. His face is smeared with ashes. (Photograph by Wiele & Klein)

must give up the work, the interests and the pleasures of men.

Consequently another religious order now appears men who give up all their connexion with the life of man relinquishing not only business and pleasure but wife and



morally and spiritually, now appears, so that this is a new stage of thought and practice. We have here *moral asceticism*. The hermit retained his place in the family and in caste, he continued the worship of the gods and of his



39 TRIDANDĪ ASCETIC

This is the high priest of the Ten-galai (see section 81) Vishnavites of the Tinnevely District. Note the tupe rod and the sect mark, as in Ramānuja's image (fig 31). He wears a sacred thread, for, unlike the *Ekadandīs*, the *Tridandīs* do not give up caste. (Photographed for the author.)

ancestors, and he might even have his wife with him in his forest hut. He usually wore a coat of bark or of skin, lived usually on simple fare, and was forbidden to harm animals.

108. When the new Hindu theory of God and the world

children, the worship of ancestors, the worship of the gods, property, house, ordinary food and clothing. They shaved off their hair, begged their food, and slept in a cave or at the root of a tree. Hence they were called *parivrajakas*, 'vagrants,' and *bhikshus*, 'beggars'. But the most significant name is *sannyasis*, 'renouncers,' because the



41. SĀDHU WEARING SANDALS ETC.

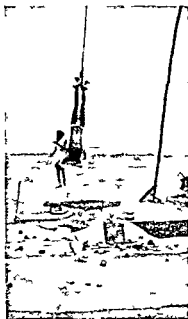
(Photograph by Wiele & Co.)

ordinary life so completely. The contrast with the hermit is altogether ; food and clothes are in connexion with the family, society, completely destroyed.

This new order of 'monks', as we

divided into numerous groups differing in faith and practice. Buddhist and Jain monks as well as all classes of Hindu monks had the same general ideal of the houseless life, as they called it. This form of discipline may be called *world alienating asceticism*.

109 Modern ascetics differ in several respects from the men of the earlier periods. The new ideas and practices came in with modern Hinduism. A number of the modern schools were organized by the great Śāṅkara in the first half of the ninth century. There are two main points to be noticed (a) Modern practice is a combination of the practice of the hermit and the monk. The modern ascetic, or *sādhu*, as we shall call him, is supposed to be cut off from the world like the monk, but, like the hermit, he does not give up worship. (b) Most *sādhus* are



42. MODERN TAPAS

This *sādhu* being swung head downwards over a fire by a disciple was photographed recently at Allahabad (Photograph kindly favoured by Mr E. M. Moffatt)

sectarians. They are devotees of Vishnu or of Śiva. There are several orders, notably the *Ekadāṇḍīs*, or One-rod Sannyāsīs, to which Śāṅkara belonged (see fig. 30) and the *Tridāṇḍīs*, or Three-rod Sannyāsīs, to which Rāmanuja belonged (see figs. 31 and 39) which are restricted to Brahmins. These conform in most points to the ancient

children, the worship of ancestors, the worship of the gods, property, house, ordinary food and clothing. They shaved off their hair, begged their food, and slept in a cave or at the root of a tree. Hence they were called *parivrājakas*, 'vagrants,' and *bhikṣuś*, 'beggars'. But the most significant name is *saṃnyāsīs*, 'renouncers,' because they renounced



41. SĪDHU WEARING SANDALS FILLED WITH SPIKES

(Photograph by Wiele & Klein)

ordinary life so completely. The points to be noted are those that contrast with the hermit: worship is abandoned altogether; food and clothes are got by begging; and all connexion with the family, society, and the state is completely destroyed.

This new order of 'monks', as we shall call them, was

divided into numerous groups differing in faith and practice. Buddhist and Jain monks as well as all classes of Hindu monks had the same general ideal of the houseless life, as they called it. This form of discipline may be called *world alienating asceticism*.

109 Modern ascetics differ in several respects from the men of the earlier periods. The new ideas and practices came in with modern Hinduism. A number of the modern schools were organized by the great Śāṅkara in the first half of the ninth century. There are two main points to be noticed. (a) Modern practice is a combination of the practice of the hermit and the monk. The modern ascetic, or *sādhu*, as we shall call him, is supposed to be cut off from the world like the monk, but, like the hermit, he does not give up worship. (b) Most *sādhus* are



42. MODERN TAPAS

This *sādhu* being swung head downwards over a fire by a disciple was photographed recently at Allahabad (Photograph kindly favoured by Mr E. M. Moffatt.)

sectarians. They are devotees of Vishnu or of Śiva. There are several orders, notably the *Ekadāṇḍīs*, or One rod Sannyasis, to which Śāṅkara belonged (see fig. 30) and the *Tridāṇḍīs*, or Three rod Sannyasis, to which Ramanuja belonged (see figs. 31 and 39), which are restricted to Brahmins. These conform in most points to the ancient

rule of the monk ; yet even they will be found worshipping one of the great gods. All the non Brāhman orders reflect a number of other characteristics of modern Hinduism . they believe in pilgrimage, and often wear showy tokens of the great *tirthas*, or places of pilgrimage, which they have



43. MODERN ŚIVAITE SĀDHU

His body is smeared with ashes. He was under a vow of silence and would not answer questions except with guttural grunts. He would not touch money, but a friend who happened to be near accepted a few coppers and promised to buy him some food. Photographed outside the temple of Rāmeśvara at Bhuvaneśvara. (Photograph kindly given by Mr. Frank Anderson, Bombay )

visited. They carry symbols of their gods. A Viṣṇuite will carry a *śālagrāma* stone, a discus, or an image of Rāma or Kṛiṣṇa. A Śivaite will smear his body with ashes like Śiva, and carry a trident, a tiger's skin, or a human skull. Many keep up the old forms of self torture.

Asceticism has greatly deteriorated in modern times. There is no serious thought movement in it, a large proportion of sadhus are ignorant men, many are grossly immoral, some of the orders are coarse and indecent, and Hindus acknowledge that there are but few sincere and earnest men amongst them. Yet here and there one meets a man of character and learning.

NOTE.—The text at the bottom of the page is the rule of THE ANCIENT WANDERING MONK, *parivrajaka*. 'He shall have neither fire nor dwelling, he may go to the village to get his food by begging, he shall be indifferent, not irresolute, a man of meditation and of concentration of mind.' *Munasa Dharmashastra*, vi 43.

अनपिरनिकेतः स्याद्याममन्नार्थमाश्रयेत् ।  
उपेक्षकोऽसकमुको मुनिर्भावसमाहितः ॥

To marry outside one's caste is altogether forbidden, usually choice is further narrowed to one section or sub caste, and even within this subdivision there are the further restrictions of *pravara* and *gotra*, which we need not explain here. To transgress any of the rules of marriage is the surest way to be excommunicated. Rules with regard to food restrict the articles of diet that may be eaten, the persons by whom food may be cooked, and the persons with whom it may be eaten. Educated men in the large cities usually keep caste rules about food in their own homes, but disregard them outside. Rules about occupation are in general very loose and easy among the educated classes, but very stringent where modern thought has not penetrated. An educated man may usually take up any occupation he pleases. The old law which forbade sea voyages and residence outside India is being gradually laid aside by the higher castes.

(b) DOMESTIC CEREMONIES. The observance of certain domestic ceremonies is absolutely binding on every man who wishes to remain a Hindu. They are carried out with the utmost care in every family under the guidance of Brāhman priests.



- (6) *Nishkramana*, carrying-out. In the fourth month the child was carried out to look on the rising sun
- (7) *Anna prasana*, food giving
- (8) *Chauda*, tonsure
- (9) *Kesanta*, hair-cutting
- (10) *Upanayana*, initiation, the ceremony which introduces the boy to his education (See above, p 42)
- (11) *Samavartana*, home-coming, the return of the student to his home from the house of his teacher
- (12) *Vivaha*, marriage

In the case of a girl there was no initiation, and the other ceremonies, with the exception of marriage, were performed without the recitation of sacred texts

To-day the twice born castes usually observe only the following —

- |                                       |                             |
|---------------------------------------|-----------------------------|
| (5) <i>Nama karana</i> , name giving  | } Usually observed together |
| (7) <i>Anna prasana</i> , food giving |                             |
| (10) <i>Upanayana</i> , initiation    |                             |
| (12) <i>Vivaha</i> , marriage         |                             |

The other castes have corresponding ceremonies

(c) ANCESTOR WORSHIP As we have seen in our first lesson, the Hindu family is patriarchal in form, because it rests on ancestor worship. Modern customs differ a good deal in detail from the customs of the *Rigvedic* and earlier ages, yet in the main the ideas and the practice are the same

Strictly speaking, the ceremonies connected with the burning of the dead do not, in the opinion of modern Hindus, come under the head of ancestor worship. All primitive peoples believe that whoever touches a dead body is defiled thereby, and this idea still survives in all its strength in Hinduism. Hence the burning of the dead,

which is called *antyeshti*, the last sacrifice, is polluting, and all the ceremonial connected with it is inauspicious, while the worship of ancestors is called *śrāddha*, an act of faith, and all the ceremonies that come under that head are auspicious. Yet the same fundamental belief and practice are visibly present in both.

*The Funeral Ceremonies* last ten days. The essential element in each day's ceremony is the offering of a *pinḍa*, i. e. a ball of cooked rice, to the spirit of the deceased. The first is offered on the first day, before the body is burnt, and one is offered each of the other days. The belief is that the spirit of the deceased through feeding on this food acquires a gross body, *sthūla śarīra*, and is thereby transformed from a *preta* or wandering ghost into a *pitṛi*, a father, one of the company of glorified ancestors.

*Śrāddha Ceremonies.* A man's relatives, male and female, on both his father's and his mother's side, for three generations upward and three-generations downward, are called his *sapiṇḍas*, i. e. 'sharers in the *pinḍa*', because they take part in the *śrāddha* ceremonies with him. On the eleventh day, all the *sapiṇḍas* gather in the house of the person who is holding the ceremony, and an elaborate ceremony is conducted, the central element of which is the offering of a *pinḍa* to every deceased person within the circle of *sapiṇḍas*. A feast follows the ceremony.

This is repeated monthly for one year, and then annually. These are obligatory. There are many other forms of *śrāddha* which may be undertaken if one choose.

(d) **WORSHIP OF THE GODS.** Rules about worship vary very much amongst the lower castes of Hinduism, but among the upper castes they run on the following lines:—

(1) *Daily prayers, connected with bathing and teeth-cleaning, and daily sacrifices.* These are all observed by

strictly orthodox Hindus, but are often altogether neglected by educated men

(2) *The daily worship of the household gods* Usually the women see to this

(3) *The recurrent festivals, fasts, and holy days* These vary very greatly in different parts of the country and in the different sects No Hindu can avoid taking part in these from time to time

(4) *The worship of the temple* This takes a large place in the lives of all Hindus except modern educated men, who very seldom go near a temple at all at least in the North

113 *Belief is altogether free* A Hindu is generally understood to believe that the Vedas are inspired, that the Brahmans are divinely appointed priests and that caste is a divine institution, but a man may declare that he believes none of these things and yet remain a good Hindu, provided he conforms Yet the stability of Hinduism depends in the last resort on the existence of these beliefs Conformity, however, involves a practical acceptance of the Vedas, the Brahmans, and caste, for the Vedas are quoted frequently in the domestic ceremonies, and the presence of Brahmans is necessary for the right performance of each one of them

114 Although Hinduism has many gods many theologies, and many sacred books, a man may remain an orthodox Hindu without believing in any god or any theology and without knowing or acknowledging a single sacred book He must give some sort of practical recognition to some god or gods in the domestic ceremonies and family festivals but the divinities thus revered vary all over India, there is no uniformity Nor are there any theological conceptions which he need hold an orthodox Hindu may be an atheist, an agnostic, or a Christian in his conception of the world The sacred books of Hinduism are not read in the services of the temples nor is the ordinary Hindu expected to

EXHIBIT No. 89

ELECTION PETITION No. 6/67

TRANSLATIONS

P 182-199

12/9

osopher.  
are very

rich the  
; certain  
; except  
to hold.  
gether as  
first, the  
and the

Brahmans; second, the doctrine of transmigration; and third, the sacredness of the cow. Perhaps it may be said that a further general characteristic of Hinduism is to be found in a tendency of thought, feeling, and aspiration of which the logical issue is a mystic pantheism; but the degree in which pantheistic belief is explicit seems to vary very greatly.

Most Hindus are also touched at least in some degree with ascetic ideas. The villager, no matter how worldly his own life may be, is ready to affirm that the things of the world are worthless, that nothing is of any final value except God and the knowledge of God. He therefore holds that the man who does not give up the world in its entirety and become an ascetic does not really love God. He regards the preservation of animal life (*ahimsā*) as meritorious. (See section 23.)

116. Hindus are under the sway of innumerable superstitions. With the exception of the cultured few, the whole people live in terror of evil spirits. A great deal of the ordinary worship of the home and the temple is directed against their malign designs and influences; while at every step one meets the magic word and the magic spell, the charmed act and the charm hung round the neck, to prevent or repel the assault of the *bhūta*, the evil spirit. Amongst

the uneducated everywhere the Brāhman also is regarded with extreme superstitious fear there is no limit to the powers of evil he is believed to control, so that the humble villager is kept in subjection and terror Though the simplest Hindu is ready to express belief in one God only, his practical daily religion is a very vivid conviction that the idol in his village is alive, and not only eats, drinks, and sleeps but has power to bless or curse him in every detail of his life The actual belief of to-day still is that the gods subsist on the sacrifices and offerings made to them, just as the spirits of dead ancestors are believed to live on the *pindas* offered in the *śrāddha* and the *tarpana*, water, offered in the daily ceremonies The souls of the kids offered in sacrifice to the goddess *Kālī* are believed to go straight to heaven Vishnu is believed to be present in great power in every *śalagrama* stone, a kind of black ammonite found in the Gandak river, and in every *tulsi* plant Śiva and the other gods have similar superstitions attached to them Indeed, there is no limit to the animals, trees, stones, rivers, wells in which divinities are believed to reside The belief in holy times and places is quite as vigorous Nor are these merely the picturesque fancies of Arcadian simplicity they are powerful beliefs, sanctioned in very large measure by the highest Hindu authorities, taught in the literature and by the priests, and governing men's lives

NOTE.—The text at the bottom of the page summarizes THE RELIGIOUS DUTY OF THE HINDU 'Let him worship according to the rule, the sages by the private recitation of the Veda, the gods by burnt oblations, the fathers by funeral offerings men by gifts of food, and the spirits by the *bali* offering.' *Munava Dharmaśāstra*, i. 1. 81

स्वाध्यायिनार्चयेत्परोन् होमैर्देवान्यथाविधि ।  
पितृञ्छाद्विन नृनृत्तैर्भूतानि बलिर्कर्मणा ॥

चण्डालश्चपचानां तु बहियामात्प्रतिश्रयः ।

अवपात्राय कर्तव्या धनमेषां श्वगर्दभम् ॥

## CHAPTER XV

### THE RELIGION OF THE LOWER CLASSES

117. The lower orders of the population of India fall into two great classes, those who have lived in close contact with Hindu society, and those who have lived apart in the mountains and forests. The latter have retained their old religion and social organization, but the former have all succumbed to the influence of caste and have absorbed large elements of Hindu theology, mythology, and superstition.

118. Those peoples who have lived an isolated life and have in consequence not come under Hindu influence need be only mentioned here, as they do not naturally come into a study of Hinduism. We may just mention the names of the chief tribes. They are—the Santāls, the Orāons, the Juangs, and the Kols of Western Bengal; the Garos, Khāsis, and Nāgas of Assam; the Khonds of Orissa; the Gonds and Bhils of Central India; and the Todas and other hill tribes in the Madras Presidency.

119. The other class of tribes, however, have been decidedly Hinduized both socially and religiously, and there-

NOTE.—The text at the top of the page refers to THE UNCLEAN CASTES: 'But the dwelling of Chāṇḍalas and Śvapachas shall be outside the village; vessels used by them must be thrown away; and their wealth shall be dogs and donkeys' *Mānava Dharmasūtra*, x. 51.

fore they must receive our attention. Being organized in castes, they necessarily vary to a considerable extent in social standing. Certain castes are allowed to visit Brāhmanical temples, and thus belong to the central mass of Hindus. These acknowledge the great Hindu gods and



44 SHRINE OF CHENGALAMMA

Chengalamma is a village goddess propitiated in times of trouble. She is somehow identified with the Margosa tree, and the square pattern made with red and yellow powder represents her. The ant hill is the home of a cobra worshipped by the villagers as a Naga. (Photographed for the author)

conform to Hindu usage as far as they possibly can. Yet even these recognized castes worship many divinities which no Brāhman would have anything to do with

120. There are, on the other hand, vast multitudes of people in both north and south who are regarded as unclean,

who are in consequence excluded from all Brāhmanical temples, and for whom no Brāhman will perform any ceremony (see section 45). High-caste Hindus usually refuse the title Hindu altogether to these races, but they have come so largely under Hindu influence that they cannot be excluded from a study of the religion. They show this



45. SHRINE OF BONTALA GĀNGAMMA

A wayside goddess at whose shrine a weary traveller deposits a rag and a stone, in order that he may lose his fatigue. (Photographed for the author.)

Hindu influence first of all in their caste organization and in their social usages, which are very largely an imitation of high caste practice; secondly, in their belief in Hindu theology and superstition, and their desire to bring their village divinities into some sort of relation to the great gods of the Hindu pantheon.



The lowest of these castes are held in such abhorrence that they are not allowed to live beside the higher castes. They form villages for themselves.

121 Both of these Hinduized groups are inclined to pay worship to the lower divinities of Hinduism. Ganesa and Skanda (also called Karttikeya and Subrahmanya), the sons of Śiva, who are believed to be of great service against



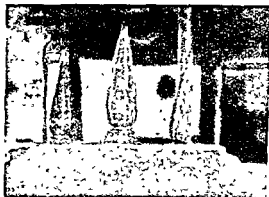
46. SHRINE AND STAKE OF POTLARIJU

This deity is usually spoken of as the brother or husband of the village goddess. He is propitiated when danger threatens. The small stone represents the gods. The pointed pillar is really a stake on which the villagers used to impale the animals offered to him as propitiation. (Not actually given by the Rev. W. T. Elmore.)

demons, and above all Kālī the black, bloodthirsty goddess of the North, who is identified with the wife of Śiva. Hanuman, the monkey god who is connected with agriculture, is very widely revered. And other divine animals especially Nandi Śiva's bull and the divine serpents called Nāgas (see fig. 5 p. 60 fig. 10 p. 81 and fig. 44 p. 155). Trees are worshipped all over India and certain sacred stone

122. But the worship to which the ignorant Indian villager clings with most fervour is just the village divinity. These are found all over India, varying everywhere, yet retaining certain broad similarities everywhere. The points that are most worthy of notice with regard to these much honoured gods are as follows —

(a) Each is a local divinity, attached to the village, and revered for that reason. The gods of Hinduism, on the other hand, have usually a much wider vogue.



47. SHRINE OF POTU-RĀJU

(Photographed for the author.)

(b) The priests of these divinities are not Brāhmans, but men of all castes.

(c) The great majority of these divinities are goddesses. In the South almost every one has the word *amma*, 'mother,' in her name. They are thus known as the Mothers.

(d) They are propitiated rather than adored. Visitations of disease, famine, earthquake, &c., are attributed to them; and special sacrifices and festivals are held to induce them

to remove the scourge. Animals are usually sacrificed to them on these occasions, fowls sheep goats pigs, and buffaloes.

(e) In the South each goddess has usually one if not more, male attendants, but they are subordinate to her.

(f) In the Tamil country in South India a god named Iyenar is found in most villages. He is the village watch

येनास्य पितरो याता येन याताः पितामहाः ।  
तेन यायात्सता मार्गं तेन गच्छन् रिष्यते ॥

## CHAPTER XVI

### FORMATIVE ELEMENTS OF HINDUISM

124. If we are to understand the spirit of Hinduism, it is necessary first of all to learn to sympathize with the immeasurable reverence which the Hindu feels for the social organization of his people. He believes that the constitution of the family and the organization of society go back to time immemorial, and modern research has in a measure justified the claim. Ancestor worship and the patriarchal family date from the days when the Aryan people were still undivided, and, while caste is a more recent growth, the spirit and principles of caste lie at the basis of all early society. To the Hindu, therefore, these things are sacred in the extreme, priceless in value, so much a part of the life of the people that they must on no account be disturbed. The old world reverence for what is customary and settled, which was once universal, has been preserved in Hindu life unchanged down to our own days.

Then, again, to the Hindu as to the ancient Aryan and to all early peoples, what we call moral laws are rather sacred customs which have been traditionally observed from

NOTE.—The text at the top of the page gives *THE LAW OF CUSTOM*.  
'Let him walk in that path of holy men which his father and his grand-fathers followed: while he walks in that, he will not suffer harm.'  
*Matsya Dharm* is 1171, is 175

येनास्य पितरो याता येन याताः पितामहाः ।  
तेन यायात्सतां मार्गं तेन गच्छन्न रिष्यते ॥

## CHAPTER XVI

### FORMATIVE ELEMENTS OF HINDUISM

124. If we are to understand the spirit of Hinduism, it is necessary first of all to learn to sympathize with the immeasurable reverence which the Hindu feels for the social organization of his people. He believes that the constitution of the family and the organization of society go back to time immemorial; and modern research has in a measure justified the claim. Ancestor-worship and the patriarchal family date from the days when the Aryan people were still undivided; and, while caste is a more recent growth, the spirit and principles of caste lie at the basis of all early society. To the Hindu, therefore, these things are sacred in the extreme, priceless in value, so much a part of the life of the people that they must on no account be disturbed. The old-world reverence for what is customary and settled, which was once universal, has been preserved in Hindu life unchanged down to our own days.

Then, again, to the Hindu, as to the ancient Aryan, and to all early peoples; what we call moral laws are rather sacred customs which have been traditionally observed from

NOTE.—The text at the top of the page gives THE LAW OF CUSTOM: 'Let him walk in that path of holy men which his father and his grandfathers followed; while he walks in that, he will not suffer harm.' *Mānava Dharmasāstra*, iv. 178.

येनास्य पितरो याता येन याताः पितामहाः ।  
तेन यायात्सता मार्गं तेन गच्छन् रिप्यते ॥

## CHAPTER XVI

### FORMATIVE ELEMENTS OF HINDUISM

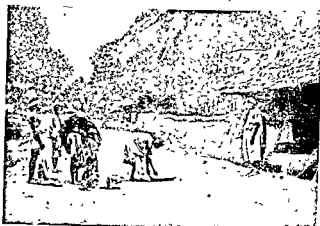
124 If we are to understand the spirit of Hinduism, it is necessary first of all to learn to sympathize with the immeasurable reverence which the Hindu feels for the social organization of his people. He believes that the constitution of the family and the organization of society go back to time immemorial, and modern research has in a measure justified the claim. Ancestor worship and the patriarchal family date from the days when the Aryan people were still undivided, and, while caste is a more recent growth the spirit and principles of caste lie at the basis of all early society. To the Hindu, therefore, these things are sacred in the extreme, priceless in value, so much a part of the life of the people that they must on no account be disturbed. The old world reverence for what is customary and settled, which was once universal, has been preserved in Hindu life unchanged down to our own days.

Then, again, to the Hindu as to the ancient Aryan and to all early peoples, what we call moral laws are rather sacred customs which have been traditionally observed from

NOTE.—The text at the top of the page gives THE LAW OF CUSTOM  
'Let him walk in that path of holy men which his father and his grand-  
fathers followed while he walks in that, he will not suffer harm'  
*Manu's Dharmasūtra*, iv. 175.

The illustrations in the text are all from the Telugu country.

123. The people suffer greatly from their fear of evil spirits; insomuch that a very large part of their religion consists in efforts to drive them away or to nullify their influence.



49. THE UNCLEANNESS OF THE OUTCASTE

This outcaste woman has come to make a purchase, but she dare not approach the merchant, far less enter the shop. From a distance she tells what she wants, lays down the money and then goes away still farther. The merchant brings out the goods, takes the money and retires. The woman then comes and takes away her purchase. (The author owes this photograph to the kindness of Mr. Henri Schmetz.)

GOD THAT MADE THE WORLD  
HATH MADE OF ONE BLOOD  
ALL NATIONS OF MEN

येनास्य पितरो याता येन याताः पितामहाः ।  
तेन यायात्सता मार्गं तेन गच्छन्न रिष्यते ॥

## CHAPTER XVI

### FORMATIVE ELEMENTS OF HINDUISM

124. If we are to understand the spirit of Hinduism, it is necessary first of all to learn to sympathize with the immeasurable reverence which the Hindu feels for the social organization of his people. He believes that the constitution of the family and the organization of society go back to time immemorial, and modern research has in a measure justified the claim. Ancestor worship and the patriarchal family date from the days when the Aryan people were still undivided, and, while caste is a more recent growth the spirit and principles of caste lie at the basis of all early society. To the Hindu, therefore, these things are sacred in the extreme, priceless in value, so much a part of the life of the people that they must on no account be disturbed. The old world reverence for what is customary and settled, which was once universal, has been preserved in Hindu life unchanged down to our own days.

Then, again, to the Hindu as to the ancient Aryan and to all early peoples, what we call moral laws are rather sacred customs which have been traditionally observed from

NOTE.—The text at the top of the page gives THE LAW OF CUSTOM: 'Let him walk in that path of holy men which his father and his grandfathers followed while he walks in that, he will not suffer harm.' *Mina a Dharmasutra*, iv. 178.



time immemorial than eternal principles of the moral life. These customs are inextricably interwoven with the special forms of family life and social organization which have created the people. To tamper with them is therefore to be guilty at once of sacrilege and of treason against the life of the race.

But these customs, though regarded as inviolably sacred and absolutely essential for the well-being of the people which practises them, are not regarded as binding on other peoples : other customs may be necessary for them, and therefore sacred and inviolable to them. The early peoples did not possess the conception of a lofty moral law by which all customs and all men are judged ; nor did they think of their own moral customs as being in any sense binding on the gods. They were above morality.

We ought also to notice that there is a very large and very serious historical reason for this permanent attitude of the Hindu to the foundations of Hindu society. The race has been preserved amid the countless military and political changes of India by its faithful adherence to the traditional family and caste life. Of that there can be no question. The Chinese people have had a similar experience, and they are filled with a similar reverence. Thus, the old attitude is very largely justifiable ; but the changed circumstances of India render a new attitude most necessary to day, as all thoughtful leaders see.

On the other hand, it is this lofty belief in the sacredness of custom that has shielded all the abuses of family-life and caste-life in India. When a custom is believed to have come down from early times, the obligation to observe it seems to the ordinary Hindu to be absolutely beyond dispute. To break away from it in his eyes is tantamount to a revolt against society. Hence child marriage, compulsory widowhood, widow burning, widow drudgery, female infanti-

cide and the thousand inhuman cruelties of caste were in the past regarded as inviolably sacred, even by the thinking Hindu

125 The main idea which the Hindu has with regard to worship is that every god must be worshipped according to his own wishes. The command of a god must be honoured, no matter what it may be. The Hindu mind possessed no settled conception as to the moral or religious character of the gods, and consequently no man could tell beforehand what might be demanded by any god or goddess in the way of worship.

The origin of the great gods of the Aryan peoples will make this idea still clearer. They were originally powers of nature and therefore had *natural* attributes. Sun and wind, fire and rain had no necessary connexion with morality. But they were powers, and therefore to be honoured and pacified by men. One could not guess beforehand what their wishes might be, but it was man's interest to gratify them, whatever form of worship they desired whatever kind of action they ordained.

The conception of *Brahman* which inspires the Upanishads also illustrates the point. In chapter v we found that *Brahman* is thought of as reality, intelligence and joy but not as righteousness. Yet the Upanishads are the very summit of Hindu thought. Thus moral character was in no sense a part of the Vedic conception of God.

This explains the fact that new forms of worship were constantly admitted into Hinduism once the people began to spread over India. So long as the practice of the new cult did not come into violent collision with the ancient organization of the family and society and with the old customs connected therewith, there was no objection raised. It was quite probable that one of the innumerable gods had appeared and had given instructions for the institution of the new cult.

We are now in a position to realize how it has been possible for the Hindu to admit such things as the following into his worship —unlimited idolatry, human sacrifice, cruel torture, temple prostitution, and obscene sculpture. The same idea explains how the Hindu did not regard it as unbecoming that Kālī should be the patron divinity of robbers and murderers. From the same point of view we can realize how the gross and grotesque images of the gods were possible. There was no definite conception in the Hindu mind as to what a god must be; and consequently any form might conceivably represent some divine power. All this lack of a limiting moral conception will also enable us to understand how the coarse myths of the *Mahābhārata* and the *Purāṇas* were attributed to the gods, and how the ancient ascetics could believe that the tortures they endured were of real value.

126. As among all early peoples, so among Hindus orthodoxy is *conformity to religious custom* and not any form of belief. The man who does what is demanded of him to the gods, to his ancestors, to his family, and to society is a good Hindu, no matter what he believes. This is quite *comprehensible*: it is only when spiritual religion arises that men realize the religious importance of the state of a man's mind. Character too stands in no definite relation to Hindu orthodoxy. A man may be guilty of gross immoralities and yet may be in good standing in his caste and his family; while a man of the noblest character who breaks a caste-law, however absurd or inhuman it may be, will be outcasted. In Mysore, where Christian baptism still deprives a man of his property, there were two brothers. One was a man of high character, but he had become a Christian; the other was an orthodox Hindu, but was lying in prison undergoing a sentence for some crime. The Christian was disinherited, and the criminal got his property. This is in strict accor-

dance with Hindu principle. The law books contain many pieces of moral advice, but they scarcely touch the organization of the family or society.

127 Thus far we have dealt with the principles lying at the basis of the ancient faith in its unmixed state as it still survives among the ignorant classes all over the country. But, as we have seen, the growth of culture and the conquest of India produced at a very early date a cataclysmal revolution in Hindu thought. A great new theology was built up which set forth the one Reality over against the mirage of the world, and put forward transmigration and Karma as the explanation of the sorrows and inequalities of human life. From this upheaval came the whole philosophic movement within Hinduism, with its speculative theories, on the one hand, and its ascetic renunciation, on the other. Wherever the Brahman has gone, he has carried with him some slight sketch of this new theology, and in consequence it has become diffused generally throughout India. Ascetics have proved a powerful object lesson to the common people. Hence, there are a number of great religious ideas which are held by most Hindus and which have had a certain influence over the mind of the people. Perhaps, the most prominent of these principles are — (1) the vanity of the world, (2) the supremacy of the spiritual life, and (3) the nobility of asceticism. Men have believed that only the man who is willing to give up everything for God is a true saint. Union with God has been the spiritual ideal of the people.

The various theistic movements have greatly enriched the religious life of India. The belief in a personal God, in His love and grace and in the possibility of personal intercourse with Him has helped multitudes of Hindus to live a life of real religious joy and peace. *Bhakti* has been a source of deep spiritual feeling, first to many, educated men,

and then to the thousands of the common people who have followed Rāmānanda, Kabir, Tulsī Dās, and the rest

128. Yet, strange to say, these spiritual movements, pantheistic and theistic, have failed utterly to spiritualize the Hindu faith. Popular Hinduism remains to this day gross, materialistic, idolatrous, and often obscene. How are we to account for the fact that the new thought has touched deeply only the minority and has failed to transform *the life, the thought, and the religion of the masses*? There are several reasons for this gigantic failure:—

(a) The very pantheism which satisfies the Vedāntist justifies polytheism and idolatry. If you do not know Brahman, you must stick to your idols. So Indian theism, even the theism of Rāmānuja and Tulsī Dās, has never been seriously monotheistic. The god chosen for the place of the Supreme is set above all others, but the rest retain their divine position and form a happy family around him. The only Hindu reformer who is a serious monotheist is Kabir, and he is half a Muḥammadan. Even Nānak, the founder of Sikhism, acknowledges the whole Hindu pantheon.

(b) The doctrine of transmigration has been a serious hindrance in two distinct ways. First, it suggests that a man's moral and spiritual state is scarcely under his own control, since it is the result of his past life: so that it is quite possible that he is not yet in a fit state for accepting a spiritual religion. Secondly, it suggests that, since a man will have many more lives, there will be plenty of opportunity for repentance in the future.

(c) The ascetic cut himself adrift from human society, on the ground that ordinary human life is altogether secular and unspiritual. *The religion of the race thus fell into two halves, the religion of the people and the religion of the monk*; and as the religion of the people was considered utterly useless to the spiritual man, those who had risen to

the higher life did not dream of exerting themselves to better that which seemed to them hopeless

(d) Since there was no moral element in the Vedic conception of God, the worship of God produced no compelling conviction in the mind of the worshipper that he was in duty bound to serve his fellow men. The ascetic is not a servant of humanity.

129. Hindu morality grew with the culture of the race, and many a tributary rill of thought passed from philosophy, asceticism, and the higher theology, into the common mind of the people. Above all, Buddhism left a large moral legacy to Hinduism. There is much that is beautiful in family life, despite its many blots. The Hindu is charitable, peaceful, law-abiding. He honours religion and believes no nation can be built without it. Thus Hindu morality, as found in the best books and in the life of orthodox families, has many high qualities. The modern Hindu who has drunk of Western thought in Indian or European universities also maintains that Hindu morality has a solid spiritual basis in Hindu philosophy, that from that starting point man's moral relation to God and his complete responsibility to God may be clearly worked out. This is strange, if it be true, for it is certain no one attempted to find such things in Hindu philosophy until Christian thought appeared in India.

NOTE — The text at the bottom of the page gives the sum of the Vedānta —

The hard to-see, the mystery hidden,

Heart dwelling, ever-abiding, old —

He who by brooding o'er his inner self

Sees Him as God escapes both joy and grief

*Aṭhala Upaniṣad, ii 12*

तं दुर्दर्शं गूढमनुप्रविष्ट गुहाहित गङ्गरेष्ठ पुराणम् ।

अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकी जहाति ॥



## CHAPTER XVII

### THE FUTURE OF HINDUISM

130. Note the extraordinary strength of Hinduism:—

(a) Like Chinese ancestor-worship, it has held the people firmly together for millenniums, while other civilized races of the ancient world have gone to pieces.

(b) It has had to meet hostile attacks of overwhelming strength, and yet it has in each case won the victory: note especially Buddhism, Jainism, Muhammadanism.

Its strength lies mainly in three elements:—

(a) *Its family system*, founded on ancestor worship. This links each generation with the past and the future, and binds living members closely together. To give this up seems disloyalty to one's ancestors and gross impiety towards other

thus feels that he has an aristocratic stronghold in his caste, and also a certainty of the purity of his birth and of his customs. Caste has preserved the forms of ancient society almost unchanged into our day. It has thus the strength of immemorial custom. A Hindu feels that to go out of caste is practically to go out of civilization. The outcaste often

89  
EXHIBIT No. \_\_\_\_\_  
ELECTION PETITION No. 6/67

TRANSLATIONS

P 182-199

*[Signature]*  
12 A 67

almost every type of mind, for it offers a response to almost every form of religious need

131. If modern thought and Western influence could be kept out of India, Hinduism might go on indefinitely, only changing slowly as it has changed in the past. But modern thought, as introduced by missions, education, and Western influence generally, has begun to weaken Hinduism as no force active in India in earlier centuries ever did —

(a) The office clerk performs the *śrāddha* for his father, but he no longer believes in its efficacy. Thus faith in the religious basis of the Hindu family has faded out of the minds of educated Hindus.

(b) Our modern knowledge of the different races of the world and of the way in which they rise and fall in the scale of civilization has made it impossible for any thinking man to believe the ancient Hindu doctrine, that the four castes are divinely appointed and permanent institutions, and that



As decay increases however, the number of honest men who feel they cannot remain in a hypocritical position will steadily increase, and the interest of the problem lies in them where will they turn? Which religion will they adopt?

133 The position of affairs is most interesting. We have seen in chapters iii and iv how the early Indo Aryans, as their ancient tribal experience became widened by the conquest of India and their intercourse with many races and many religions, were compelled to transform their fundamental conceptions, and to produce a new theology, which we dealt with in chapter iv under the name of Essential Hinduism. Similarly in these modern days, the widened experience, the new knowledge, and the fresh moral ideas begotten from contact with European religion, education and government, and from the impact of the world's commerce on the economic life of India, are making another and more radical reconstruction of Indian ideas altogether inevitable. The old pantheistic thought does not thrive well in the new ethical atmosphere, the idea of progress makes the old Hindu conception of cyclic change appear childish and old fashioned, transmigration does not seem such a solid and certain doctrine as it once seemed, and modern thought simply destroys faith in the many gods of paganism and the value of idols. Thinking Indians must inevitably form new conceptions of God, man, morality, religion, and the meaning of the world.

134 Hence, we may be perfectly certain that ancient Hindu thought cannot survive. Something else will take its place. A new religion must be found, a religion which will—

(a) Provide a religious foundation for the wider and truer ideas which now dominate the Hindu mind,

(b) Satisfy the religious instincts of the people, and stimulate them to purity, progress, and strength

## BIBLIOGRAPHY

The following brief list of books is meant to guide the student in the early stages of his work. For this reason a good many references are given to sections and chapters of books, in order to make effective study possible with a few volumes. Many books which are out of print are mentioned, as they may be found in libraries or purchased second hand. For information as to original texts readers are referred to the Bibliography at the end of Macdonell's *Sanskrit Literature*. In the case of books published in India Indian prices are always given. Where English prices are given also they are the prices at which the books may be got from booksellers in Britain. The following abbreviations are used —

<i>Encyclopadia of Religion and Ethics</i>	E R E
<i>Grundriss der Indo Arischen Philologie und Altertums kunde, or Encyclopadia of Indo-Aryan Research</i>	
{ Published in parts, some of which are in English some in German. Strassburg. Trubner	<i>Grundriss</i>
<i>Sacred Books of the East</i>	S B E
<i>Journal of the Royal Asiatic Society</i>	J R A S

### I GENERAL WORKS

#### (a) Hinduism

- 1 *Hinduism* By L. D. Barnett M.A. D. Litt. Constable & Co. 1s. Every student ought to have this sketch.
- 2 *The Religions of India* By L. W. Hopkins, Ph.D. Ginn & Co. 8s. 6d. net.

The most recent manual of Hinduism. Contains much valuable material rather loosely arranged.

- 3 *The Religions of India* By A. Barth. Translated by the Rev. J. Wood. Trubner. 16s.

Older than Hopkins's book, but written with all the clearness of the best French work.

- 4 *The Religious Sects of the Hindus* Compiled by the late Dr. John Murdoch largely from Prof. H. H. Wilson's famous sketch. Christian Literature Society. (As 6.) 9d.

A mine of information. Criticism occasionally harsh.

## (3) Life and Religion

- 14 *Altindisches Leben* By H Zimmer LEIPZIG 10 m  
 15 *The Religion of the Veda* By Maurice Bloomfield, I L D I L D  
 New York Putnam's Sons 6s

## IV THE IRĀHMANAS (1) Introduction

See pp 202-18 of No 6, and pp 342-455 of No 8 Part IV of No 11 contains a helpful introduction to the *Gopatha Brāhmaṇa* For the religion of these books see Chap IX of No 2, and for the sacrifices see Chap V of No 7

## (2) Translations

- 16 *The Satapatha Irāhmaṇa* Translated by Julius Eggeling  
 Vols XII, XXVI, XLII, XLIII, XLIV of *SBT* Each 12s 6d net Vol XLV  
 18s 6d net

## V PHILOSOPHIC PERIOD

For general conditions read Chaps I to VI of No 93 below For a sketch of the schools of the times see Chap I of No 96 below A vivid picture of the Brahmins is given in Chap VIII of No 7 For Buddhism and Jainism see below, sections XVII and XVIII

## VI THE ĀRANYAKAS AND UPANISHADS

## (1) Introduction

- 17 *Brahma Knowledge* By L D Barnett M A Litt D John Murray 2s

An exposition of the teaching of the Upanishads with a number of extracts from them

- 18 *The Philosophy of the Upanishads* By Paul Deussen Translated by the Rev A S Geden, M A T & T Clark 10s 6d

The standard work

## (2) Translations

- 19 *The Īṣa, Kena, Kathaka, Prāna, Mūṇḍaka, and Manūkya Upanishads* Text and translation By S C Vasu Allahabad Linnit Office Rs 5

- 20 *Upanishads* (the eleven classical treatises) Translated by Max Muller *SBT*, vols I and XI Each 10s 6d net

- 21 *Sechzig Upanishads des Veda* Von Dr Paul Deussen Leipzig Brockhaus 20s

A most reliable translation Introductions very valuable also

- 22 *Arāṇyaka Arāṇyaka* (including the Upanishad) Introduction, text, translation, commentary By A B Keith Clarendon Press 25s net

- 23 *Sūktiyāna Arāṇyaka* Translated by A B Keith Royal Asiatic Society 5s

## (3) Concordance.

24. *Concordance to the Principal Upanishads and Bhagavadgītā.* By G. A. Jacob. Bombay Government Book Depot Rs. 8.

## VII THE SŪTRAS (1) Introduction.

25. *Ritual-Literatur, Vedische Opfer und Zauber.* Von A. Hillebrandt *Grundriss* 12s

Chap. IX of No. 6 supplies a good historical introduction, and Chap. I of No. 8 still fuller information. Chap. XI of No. 2 gives a very helpful account of the popular religion reflected in these treatises.

## (2) Translations.

26. *Grihya Sūtras* (eight treatises). Translated by Oldenberg and Muller. *S.B.E.*, vols. xxix and xxx. Each 12s 6d. net.

27. *The Sacred Laws of the Āryas* (the Dharma-sūtras of Āpastamba, Gautama, Vasishṭha, and Baudhāyana). Translated by Georg Buhler *S.B.E.*, vols. ii. and xiv. Each 10s. 6d. net.

## VIII. THE EPICS.

(a) *The Mahābhārata.* (1) Introduction

28. *Das Mahābhārata.* Von A. Holtzmann. 4 vols. Kicl. 42 m.

29. *The Great Epic of India.* By E. W. Hopkins. Scribner's \$4 net  
Pages 277-98 of No. 6 provide sufficient introduction for the beginner, and thereafter 30 or 31 may be read.

## (2) English Translations.

30. *The Mahābhārata and the Rāmāyaṇa*, condensed into English verse by R. C. Dutt. Dent, *Every Man's Library*, 1s.

31. *The Mahābhārata, an English Abridgment.* By John Murdoch, LL.D. Christian Literature Society. (As. 7.) 10d.

A useful outline of the vast poem. The criticism is crude.

32. *The Mahābhārata translated into English prose.* By Pratāp Chandra Ray. 11 volumes. Calcutta. Out of print.

## (3) Vernacular Versions.

CENTURY	LANGUAGE	AUTHOR	TITLE
XII-XV	Telugu	Three writers	<i>Mahābhārata</i>
XV	Bengali	Kāśī Rām Dās	
XVI	Oṛiyā	Sārālā Dās	<i>Bhārata</i>
	Assamese	Rāma Sarasvatī	
XVII	Malayālam	Tuṅjattu Iṅṭṭichchhan	
XVII	Gujarātī	Rewa-Śankar	
XIX	Hindi	Gokulnāth	

(b) *The Ramāyana* (1) Introduction.

33. *Das Ramāyana*. Von Hermann Jacobi. Born. Friedrich Cohen. 15 m.

Sufficient introduction for the beginner will be found in pages 302-17 of No. 6, and thereafter the student may read No 30 or No 34, or may take up the whole poem in No 35.

## (2) English Translations.

34 *The Rāmāyana, an English Abridgement*. By John Murdoch, LL.D. Christian Literature Society. (As 7.) 10d.

A handy sketch of the Epic. Criticisms rather crude.

35. *The Rāmāyana of Valmiki, translated into English verse*. By Ralph T. H. Griffith, M.A., C.I.E. Lenares. Lazarus. Rs. 6

36. *The Ramayana*. Translated into English prose by M. N. Dutt. 7 vols. Calcutta. £1 8s.

## (3) Vernacular Versions

CENTURY	LANGUAGE	AUTHOR	TITLE
XI	Tamil	Kamban	<i>Rāmāyana</i>
	Kanarese	Kumāra Vālmiki	<i>Rāmāyana</i>
XIV	Malayālam	—	<i>Rama Charita</i>
XVI	Oṛiyā	Balarāma	<i>Rāmāyana</i>
XVI	Bengali	Kṛtibāsa Ojha	<i>Rāmāyana</i>
XVI	Western Hindi	Keśava Das	<i>Rāma Chandrikā</i>
	Assamese	Rāma Sarasvatī	<i>Rāmāyana</i>
XVII	Hindi	Tulsī Dās	<i>Rāma Charit Manas</i>
XIX	Mārwārī	Manāsī Rām	<i>Raghunāth Kupa</i>

37 *Rāmāyana of Tulsī Das, translated from the Original Hindi* by F. S. Growse, M.A., C.I.L. 2 vols. Allahabad: Government Press. Rs. 8 and 8

## IX. THE DHARMAŚĀSTRAS (1) Introduction

38. *Recht und Sitte*. Von J. Jolly. *Grundriss* 9s.

Sufficient introduction for the beginner will be found in the Introduction to vol xxv of *S.B.E.*, No 39, and in pp 263-9 and 348-433 of No. 2

## (2) Translations.

32 *Manu, Vishnu, Narada, Bṛhaspati*. Translated by Buhler and Jolly. *S.E.E.*, vols vii, xxv, xxxiii. Vol xxv out of print; the others 10s. 6d. each net.

## X. THE PHILOSOPHIES

## (a) General Introduction.

40 *The Six Systems of Indian Philosophy*. By Max Muller. Longmans. 7s. 6d. net.

Beginners will find sufficient information in Chap. XV of No. 6, and in the Introduction to No. 57.

41. *Sarva Darśana Saṅgraha*. By Madhava. Translated by Cowell and Gough. Trubner. 10s. 6d.

(b) *Kārma Mimamsā*.

42. *The Mimamsā Sūtras of Jaimini*. Translated into English by Ganga Nāth Jha. Allahabad: Panini Office. Being published in parts.

(c) *Vedānta*. (1) *The System*.

43. *Outline of the Vedānta System of Philosophy*. By Dr. Paul Deussen. Luzac. 4s. 6d.

44. *Das System des Vedānta*. Von Dr. Paul Deussen. Leipzig: Brockhaus. 12 m.

(2) *Translations*.

45. *The Vedānta-sūtras with Śaṅkara's Commentary*. Translated by George Thibaut. *S.B.E.*, vols. xxiv and xxviii. 12s. 6d. each.

46. *The Vedānta-sūtras with Kāmānuja's Commentary*. Translated by George Thibaut. *S.B.E.*, vol. xlviii. 25s.

47. *The Vedānta-sūtras with the Sarva Bhūṣhya of Nīlakanṭha*. Being published. Madras: Meykandam Press.

48. *The Vedānta-sūtras with the Commentary of Madhva*. Translated by S. Subha Rao. Madras: Natesan. Rs. 3 as. 8.

49. *The Vedānta-sūtras with Baladeva's Commentary*. Translated by S. C. Vasu. Allahabad: Panini Office. Rs. 10 as. 8.

50. *A Manual of Hindu Pantheism, the Vedāntasara*. Translated with notes by G. A. Jacob. Trubner. 6s.

(d) *Sāṅkhya and Yoga*. (1) *The System*.

51. *Sāṅkhya und Yoga*. Von R. Garbe. *Grundriss*. 3s. 6d.

(2) *Translations*.

52. *Hindu Philosophy, the Sāṅkhya Kārikā*. Translated by John Davies. Trubner. 6s.

53. *The Sāṅkhya Aphorisms of Kapila*. Translated by J. R. Ballantyne. Trubner. 16s.

54. *Patañjali's Yoga Sūtras, with Commentaries*. Translated by Rāma Prashād. Allahabad: Panini Office. Rs. 4 as. 8.

(e) *Vaiśeṣika*.

55. *The Vaiśeṣika-sūtras of Kaṇāda with Commentaries*. Translated by Nanda Lal Sinha. Allahabad: Panini Office. Rs. 7.

## (f) Nyāya

- 56 *The Nyaya Sūtras of Gotama in English* Allahabad Panini Office Rs. 1 as 8

## XI THE BHAGAVADGĪTĀ. (1) Introduction

Article 'Bhagavadgītā' in *E A L* Also Introduction of No 57

## (2) Translations

- 57 *The Bhagavadgītā* Translated by L. D. Barnett, M. A., Litt D Dent & Co 2s 6d  
 58 *The Bhagavadgītā*. Sanskrit text and English translation By Mrs. Besant Madras Natesan. As 2

## XII THE PURĀNAS (1) Introduction

Chap XVI of No 2, and pages 299-301 of No 6 See also Introduction to No 59

## (2) Translations

- 59 *Vishnu Purana* Introduction and translation by Prof H H Wilson Murray Out of print  
 60 *Mārkaṇḍeya Purana* By F E Pargiter Calcutta The Asiatic Society 1s  
 61 *Garuda Purana Saroddhara* Translated by Wood and Subrahmanyam Allahabad Panini Office Rs 3 as 8  
 62 *Bhagavata Purana* Texte sanscrit et traduction française par E. Burnouf 4 vols Paris  
 63 *The Vishnu, Agni, Mārkaṇḍeya, Garuda, and Bhagavata Puranas* Translated by M N Dutt Calcutta Elysium Press

## XIII. THE SAMHITĀS, ĀGAMAS, AND TĀNTRAS

For the Vishnuite Samhitas see *J R A S*, October, 1911, for the Śaiva Āgamas see No 76 below, and for the Tantras, pp 489-94 of No 2

- 64 *Mahamūrtana Tantra* Translated by M N Dutt Calcutta Elysium Press

## XIV. THE BHAKTI SECTS AND THEIR MODERN REVIVAL

## (a) General

Pages 1-100 of No 4, or Chaps V and VI of No 79, along with the article 'Bhakti Margi' in *E R E* and Chap VI of No 5 will suffice as a general introduction to Vaiṣṇavism Nos 68 and 70 give information about the division of Ramanuja's people into two sects In order to realize how the philosophy of Ramanuja worked itself out in practice, No 67 should be read Chap. XIV of No 7 gives a good introduction to the northern sects For Śaivism see No 76 and the

82. *The Brāhmin Samāj and other Modern Ecclesiastic Systems of Religion in India.* Christian Literature Society. (As. 3) 6d.

83. *Biographical Essays.* By Max Muller. Longmans 5s.

Contains brief lives of Rām Mohan Ray, Keshab Chandra Sen, Dayānanda Sarasvatī, Colebrooke the Sanskrit scholar, and others

84 *The Life and Letters of Rāja Ram Mohan Ray.* By Sophia Dobson Collet. Published privately in 1900 at 2s 6d.

85. *The Autobiography of Maharshi Devendranāth Tagore.* Translated from the original Bengali by Satyendranāth Tagore and Indira Devi. Calcutta: Lahiri & Co Rs 2 as. 8.

86. *Lectures in India* By Keshab Chandra Sen. 2 vols. Cassell. Each vol. 5s. net.

87 *The Life and Teachings of Keshab Chandra Sen* By Pratāp Chandra Mozoomdar. Calcutta. Baptist Mission Press

A full and fairly accurate account of the life.

88. *The Oriental Christ.* By Pratāp Chandra Mozoomdar. Boston: Lilis. 6s. 6d.

A striking work from an advanced Brāhma position.

89 *Dayānanda Sarasvatī's Satyārtha Prakash in English.* Translated from the original Hindi by Durgā Prasād. Lahore. Vujanand Press Rs 2 as. 4.

The basis of the teaching of the Ārya Samāj.

90. *Rāmakṛishṇa, His Life and Sayings.* By Max Muller. Longmans. 5s

91. *Swāmī Vivekānanda, a Collection of his Speeches and Writings.* Madras: Natesan Rs. 7.

## XVII. BUDDHISM.

### (1) General Introduction.

92 *Buddhism as a Religion.* By H. Hackmann Probsthain. 6s. net.

Gives a life of the Buddha, a sketch of his doctrine and the historical development of Buddhism and a description of the religion as it exists in the various Buddhist lands to-day.

### (2) Early Buddhism.

93. *Buddhist India* By T. W. Rhys Davids. Fisher Unwin. 5s.

Gives a vivid picture of the historical conditions in which Buddhism arose.

94. *Buddha.* By Dr. Hermann Oldenberg Williams & Norgate. 18s

A critical study of Buddha's life and doctrine and of his monastic order.



95 *Manual of Int in Buddhism* By H Kern *Grundriss* 8s 6d  
A detailed survey of early Buddhism

96 *Buddhism its History and Literature* By T W Rhys Davids  
Putnam's Sons 6s

97 *Buddhism in Translations* By H C Warren Harvard  
Oriental Series, Ginn & Co. 2s net

A very fine selection of translations illustrating the teaching of  
early Buddhism

98 Vols. x, xi, xii, xvii, xx of the *S P E* give translations of selected  
texts from each of the Pīṭakas

99 *Buddhism Primitive and Present in Magadhā, and in Ceylon*  
By the Bishop of Calcutta Longmans 10s 6d net

100 *The Legend of Guṇima* By Bishop Bigandet Tribner 2s  
Forms a most interesting introduction to Burmese Buddhism

### (3) Mahayana Buddhism

101 Vols. xxi, xxv, xxxvi, and xlix of the *S B E* contain Mahayāna  
texts, and form the best introduction to the Mahayana

102 *Aśtaśloka's Awakening of Faith in the Mahāyāna* Trans-  
lated by T Suzuki Chicago 5s net

103 *The Path of Light*, a Translation of Saṅghadeva's *Bodhicaryā-  
vatāra* By L D Barnett, M A, D D Murray 2s net

104 *Le Lalita Vistara* Traduit par P L Foucaux Paris Ernest  
Leroux 15 fr

105 *A Catalogue of the Chinese Buddhist Tripitaka* By Bunyiu  
Nanjō Clarendon Press 30s net

Gives in convenient form a conspectus of the Mahayana canon

### (4) Tantric Buddhism

106 *The Buddhism of Tibet* By Col L A Waddell W H  
Allen 3s 6d

107 *The Life of the Buddha and the Early History of his Order*  
From Tibetan sources By W W Rockhill Trubner 9s

108 *Udanatarga* By W W Rockhill Tribner 9s

### XVIII JAINISM

109 *The Indian Sect of the Jainas* By J G Bhler Luzac 3s 6d

110 *Notes on Modern Jainism* By Mrs Sinclair Stevenson Oxford  
Blackwell 1s 6d net

111 *Jaina Sūtras* Translated by Hermann Jacobi *S B E*, vols.  
xiii and xiv 16s net and 12s 6d net

- Bhakta Mālā, 136  
 Bhakti, 117, 121, 127, 134 ff., 195  
 Bhakti-sūtra, 114, 127, 128  
 Bhārat Dharma Mahāmandal, 158, 200.  
 Bharhut Stūpa, 15, 19, 31, 59, 62, 63  
 Bhikṣu, *see* Sannyāsi.  
 Bhuta, 182.  
 Bible, the, 153.  
 Bija, 150.  
 Blavatsky, Madame, 156, 157.  
 Bour incarnation, 81  
 Bodhisattva, *see* Buddhism.  
 Bontala Gangamma, 186  
 Brahmā, 83, 99, 100, 108, 149.  
 Brahmachārī, 78.  
 Brāhma Dharma, 159  
 Brahman, 43, 48, 52 n., 90, 108, 193, 197.  
 Brāhmanas, 29, 33, 34, 35, 37, 51, 52, 57, 74, 76. Satapatha B. (II. ii. 2, 6) 29; (III. ix. 1, 1-5) 35; (X. v. 2, 9) 34.  
 Brāhmanas, 15, 22, 25, 28, 29, 30, 32, 33, 38, 39, 41, 42, 45, 58, 59, 68, 78, 80, 181, 182, 183, 186, 195, 200; (= gods) 29, 30, (authority) 30; (orders) 28.  
 Brāhma Samaj, 154-160.  
 Brahmi-sampradāya, 149.  
 Branding, 112.  
 Bronze work, 115.  
 Buddhacharita, 90.  
 Buddh-Gayā, 102.  
 Buddhism, 58, 64, 80, 85, 98, 101, 128, 132, 197, 198; (Hīnayāna) 85, 87; (Mahāyāna) 85, 90, 91; (Tāntic) 114, Bodhisattva, 85; Buddha, 49, 51, 56, 58 n., 86, 89; Buddhas, 62, 82, 84, 85, 97. Images, 84, 85, 87, 88, 101; Mantras, 145; Missionaries, 63; Tripitaka, 66, 69, 71, 73, 77; (Saṃyutta Nikāya), xxii, 22, 1) 69; (Dhammapada) 71; Mahāyāna Canon, 86, 87, 90, 91, 95; (Saddharma Puṇḍarīka, xv) 93; Worship, 62, 63, 83-88.  
 Bull, the sacred, 82, 83.  
 Burning of the dead, 19, 179.  
 Canon, (Buddhist) 77, (Hindu) 57, (Śruti) 144; (Vaiṣṇava) 144, (Vedānta) 147.  
 Carey, 153  
 Caste, 24, 25, 28, 30, 41, 45, 59, 60 112, 117, 137, 138, 154, 156, 177, 181, 182, 184, 185, 186, 190, 191, 192, 193, 198, 199, 200.  
 Cat school, 122.  
 Central Hindu College, Benares, 157.  
 Chaitanya, 136, 148  
 Chaityas, 62, 63, 83, 84, 85.  
 Chālukyan style, 104.  
 Chālukya, 99.  
 Chandālas, 184.  
 Chandi Dās, 136, 148.  
 Chandragupta, 59, 81.  
 Chandragupta II Vikramāditya, 98, 132.  
 Charanas, 37.  
 Charms, 34, 36, 182.  
 Chanda, 179.  
 Chengalamma, 185.  
 Chhandas, 67, 76  
 Child-marriage, 22, 42, 43, 164, 192.  
 Christianity, 151-9, 202.  
 Coinage, 21, 38, 59.  
 Conformity, 177, 181, 194.  
 Conquest of India, 29.  
 Cow, 182.  
 Creation, 40.  
 Custom, 191.  
 Dāś, 137, 145.  
 Darbhanga, 158.  
 Darius, 56, 58.  
 Dayānanda Sarasvatī, 156, 160, 161.  
 Demons, *see* Evil Spirits  
 Destruction of the World, 40.  
 Deva, 15, 22.  
 Devadāsīs, 112, 194.  
 Devārām, 114, 143, 144.

Devendra Nāth Tagore, 150, 154, 159  
 Dharma, 58, 87.  
 Dharmachakra, 63  
 Dharmasāstras, 88, 90; Mānava, 75, 88, 91, 95; (III, 81) 183; (IV, 178) 191; (V, 148) 166; (V, 158) 91, (VI, 4) 167; (VI, 43) 173. (N, 51) 184.  
 Dharma Sūtras, *see* Sūtras.  
 Dharm Dās, 146, 147.  
 Digambaras, 64  
 Domestic ceremonies, 178  
 Drāvida Śruti, 143  
 Dravidian style, 104, 111, 123, 133, 134, 135.  
 Duff, 154  
 Devata, 138, 147, 149.  
 Dvaidvāita, 149  
 Dvāpara Yuga, 46  
 Dvārapālas, 123.  
 Educated Classes, 152.  
 Education, (Hindu) 23, 28, 33, 37, 39, 42, 51, 64, 66, 164; (Western) 151, 154, 157, 199, 201; (Missionary) 151, 154  
 Ekadandīs, 171.  
 Elephants, 99, 100 153  
 Emancipation, *see* Release.  
 Evil Spirits, 182, 187, 190  
 Excommunication, 45, 178  
 Exposure of children, *see* Infanticide.  
 Family, the, (patriarchal) 17, 22, 163, 191, (Aryan) 16 ff., (Hindu) 22, 23, 30, 42, 88, 122, 139, 163 ff., 191, 192, 198, 199  
 Family priest, 17  
 Father, 17, 22, 163  
 Fathers, the, 23, 27, 163, 183 n.  
 Festivals, 181.  
 Fire, 26.  
 Flamen, 16.  
 Food, 177, 178  
 Funeral Ceremony, 27, 45, 180.  
 Funeral Hymn, 27.  
 Gandhāran art, 80, 82, 85, 87, 198, 202.

Ganeśa, 108, 187.  
 Garbhādhāna, 178  
 Gāthas, 24  
 Gautama, the Buddha, *see* Buddhism  
 Gautama of the Nyāya System, 96  
 Gāyatri, 21 n  
 Gbi, 22  
 Girls, 18, 22, 42  
 Gītā, *see* Bhagavadgītā.  
 Gītā Govinda, 115, 128, 148.  
 Gopuram, 123, 134  
 Govindāchārya Svāmī, 160  
 Govind Śiagh, 138.  
 Granth, 137, 138, 139.  
 Gṛhastha, 78  
 Gṛhya Sūtras, *see* Sūtras.  
 Guptas, 98, 102  
 Guru, 45, 112, 134, 137.  
 Hanumān, 187.  
 Haoma, 19.  
 Harsha, 99  
 Harshacharita, 98, 100  
 Hermit, *see* Vānaprastha.  
 Hermitage, *see* Āśramas.  
 Hinayāna, *see* Buddhism.  
 Hiouen Tsang, 100.  
 Hoti, 28.  
 Household gods, 181.  
 Huns, 28.  
 Husband's solitary meal, 30, 34, 164  
 Hymns, 22, 23, 28  
 Idols, 22, 42, 59, 61, 84, 115, 119, 121, 122, 137, 138, 155, 156, 161, 183, 186, 189, 194, 196, 200, 201  
 Immortality, 23.  
 Incarnations, 79, 81, 82, 86, 92, 93, 97, 119, 120, 122, 137.  
 Indian Social Reformer, 158.  
 Indo-Aryan style, 102, 103, 116  
 Indo-Iranians, 18.  
 Indra, 18, 22, 44.  
 Infanticide, 18, 22, 153, 163, 165, 192  
 Initiation, 42

Interdictio aquā, 43.

Iranians, 24.

Islāmic College, Aligarh, 157.

Iyengar, 189.

Jagunnāth, 116.

Jaimini, 96.

Jainism, 50, 64, 128, 198, (Canon 103, 107, (Āchārāṅga Sūtra, I, 1) 106, (Sects) 64, (Worship 64, 110

Jangamas, 116.

Jāta-karman, 178.

Jayadeva, 115, 148.

Jinā, 51.

Jñāna, 76.

Joint family, 164.

Jyotisha, 67, 76.

Kabir, 130, 134, 137, 138, 145, 146, 147, 196.

Kabīrpanth, 146, 147.

Kabīrpanthis, 137.

Kādphusex II, 82.

Kālī, 108, 112, 183, 187, 194.

Kālī Yuga, 46.

Kalpa = age, 41, 46.

Kalpa = ceremonial, 64, 76.

Kanāda, 96.

Kanishka, 79, 80, 82.

Kapila, 95.

Kapilar, 117.

Kārlē, 83.

Karmā, 39, 40, 41, 76, 195.

Karma Mīmāṃsā, 96, 118.

Karma Mīmāṃsā Sūtras, 96.

Karmā Yoga, 90.

Kartukeya, 108, 187.

Keśānta, 179.

Keshab Chandra Sen, 154, 158, 159.

Khālsā, 138.

Krishna, 64, 81, 82, 89, 90, 101, 114, 115, 136, 138, 140, 141.

Krita Yuga, 46.

Kshatriya, 28, 42, 68.

Kumārila, 118, 128.

Korokshetra, 21, 23, 28, 32.

Kushān Empire, 79, 80, 82, 85.

Lakshmi, 108. See Śrī

1. Vistara, 86, 90.

1. 83, 112, 113, 116, 16

1. 116.

Lock of hair, 45

Mādhava, 131

Madhva, 138, 147, 149.

Madhva, 158, 149.

Magu, 182

Mahābhārata, 64, 72, 73, 88, 95, 182, 194.

Mahātmās, 157

Mahāvīra, the Jina, 49, 51, 5

Mahāyāna, see Buddhism

Mahayuga, 46.

Mahmūd of Ghazni, 99

Maitreya, 62, 84, 87.

Manu Vāchakam-Kandīdār, Mānava Dharmasāstra, see 1 maśāstra.

Mānukka Vāchakar, 109, 114 143, 144.

Mantra, 112, 134, 145.

Mansu, 88.

Margosa tree, 185.

Marriage, 17, 42, 177, 178. Family.

Marshman, 153.

Maruts, 22.

Mathurā, 101, 136.

Māyā, 118.

Megasthenes, 81.

Mey-Kandī-devar, 143.

Milinda, King, 90.

Mitrā Bai, 136, 148.

Missions 151 ff, 199.

Mitra, 18, 22, 26.

Monkey school, 122.

Morality, 191, 193, 194, 197.

Mother, 183.

Muhammadanism, 198.

Muhammadans, 130 ff.

Mutiny, 151, 154.

Nābhā Dās, 136.

Nāga, 60, 81, 185, 187.

Nālandā, 102, 103

Nalāyita Prābandham, 114, 1

Nallasvāmī Pillai, 160.

Nāma-Karana 178, 170.

- Nambī āndar nambī, 143.  
 Namdev, 136, 148  
 Nammalvar, 124  
 Nanak, 137, 139, 145, 196  
 Nana Sambandhar, 114 143  
 Nandi, 116, 187  
 Nataraja, 115  
 National Movement, 1, 2, 15, 200  
 Neo-Krishna literature, 160  
 Nilakantha, 122, 144, 147  
 Nimburka 114 128, 148 149  
 Nirukta, 67, 76  
 Nirvana, 50 85 87  
 Nishkramana, 179  
 Nuns 49  
 Nyaya system, 96  
  
 Obscenity, 122, 194 196  
 Occupation, 177 178  
 Olcott, 146 147  
 Orders of Brahmans 23, 24 2, 28  
 Oriental Christ, 159  
 Oriya, 66  
 Outcastes, 60, 156, 185 90  
  
 Padmanabhachar 160  
 Pahl, 58 n, 66  
 Pallavas 99  
 Pañcharatra Samhitā, 113, 144  
 Pāmo, 6, 80  
 Pantheism, 31, 39, 40, 41, 43, 48, 181, 196, 201  
 Parivrajaka 48, 173 see Sannyasi  
 Parjanya, 12  
 Parsis 128  
 Parvati, 100, 108  
 Pataliputra, 59  
 Patanjali 80, 96  
 Patna, 59, 98  
 Patria lotestas 17  
 Patriarchal family 17  
 Philanthropy, 151  
 Philosophy, 47 51, 83 4 89, 96 118, 119, 120, 122 138  
 Pilgrimage, 33 172  
 Pillai Lolacharya, 129, 144  
 Linda 180, 183  
 Pitara, 23  
 Pity, 180  
 Plassey, 150  
 Tolerammas, 189  
 Polygamy, 163  
 Polythems, 196, 199 200  
 Pools 53  
 Potu I aju 187, 188  
 Prajapati, 31, 3, 44  
 Prakrita, 65  
 Praliya, 41  
 Prapatti 121, 127  
 Prasthna Samaj, 158  
 Prasada, 112  
 Prasthanatraya, 147  
 Pratap Chandra Mozoomdar, 159  
 Pratisakhya, 76  
 Prayers, 21 n, 47 n, 86, 180  
 Precepts of Jesus, 159  
 Preta, 180  
 Priests 16 17, 19, 22, 188 See Brahmans  
 Printing 153  
 Prostitution See Devadāsī.  
 Protestantism 154, 125, 106  
 Pumsavana, 1, 8  
 -lunjabī, 66  
 Puranas 101, 104, 105, 107, 114 122, 128, 194, (Karma, xxii 43) 104 (Vishnu, 1 9) 105-  
 Purohita, 22  
 Purushamedha 31  
 Pushyamitra, 80.  
  
 Qutb Minar, 131, 132  
  
 Radha, 114  
 Rajanya, 25, 28  
 Rajasi 32, 31  
 Rajputs, 109  
 Rāma, 52 53, 81, 82 89, 140  
 Jāmāchriti Manas, 135 (I, 24 7) 140  
 Rama Jāmātpi Muni, 129  
 Ramakrishna Paramahansa, 127 160  
 Ramānanda, 129, 134, 177 14 196  
 Rāmānija 120 121 128 129, 141 145, 147, 149 171, 196

Rāmāyaṇa, 52, 56, 81, 82, 88, 89,  
95, 182, (III, 1) 53.  
Rām Mohan Rai, 154, 159, 165.  
Ranade, 158, 160.  
Rebirth. *See* Transmigration.  
Release, 40, 41, 47, 48.  
Relic Casket, 80.  
Relics, 62, 80.  
Reliquary, 80.  
Residence, 177, 178.  
Revelation, 41, 52.  
Revival of Hinduism, 156.  
Rice-ball, 180.  
Right living, 43.  
Rigveda, 23, 24, 25, 28, 57. (I,  
xxvi) 26; (III, lxi) 10) 21;  
(X, xiv) 27; (X, xv. 4) 163;  
(X, xc. 12) 25.  
Rishi, 20, 41, 52.  
Rivers, 183.  
Rudra, 22, 31.  
Rudra-sampradāya, 149.

Sacchidānanda, 48.  
Sacred Thread, 42, 45.  
Sacrifice, 16, 19, 22, 23, 30, 32, 35,  
39, 68, 111, 112, 183, 194.  
Saddharma Puṇḍarīka, 86, 90, 93.  
Sādhu, 171.  
Śaiva, 83.  
Śaiva Āgamas, 113, 144.  
Śaiva Siddhānta, 138, 160.  
Śāktas, 112f.  
Śakti, 112.  
Śālagrāma, 172, 183.  
Samāvartana, 179.  
Sāmaveda, 24, 28, 57.  
Sambandhar. *See* Nana Sam-  
bandhar.  
Samhitās. *See* Pāñcharātra Sam-  
hitās.  
Sampradāya, 149.  
Saṁskāras, 178.  
Samudragupta, 98.  
Sanaka, 149.  
Sanakādi-sampradāya, 149.  
Śāñchi Stūpa, 32, 60, 61.  
Sāṅdilya, 115, 127.  
Sangha, 58

Śankara, 118, 119, 126, 128, 147, 171.  
Sāṅkhya, 49, 50, 96.  
Sannyasī, 48, 51, 78, 170, 171.  
Sanskrit, 64, 65, 80.  
Sapinda, 180.  
Sārameyan dogs, 27.  
Sarasvatī, 108.  
Satī, 22, 122, 123, 152, 153, 154,  
164, 165, 192.  
Śaṅkhakopa, 121, 124, 129.  
Śatyārtha Prakāśa, 160.  
Savitṛi, 22.  
Śāyana, 132.  
Scholasticism, 60, 65.  
Schools, 23, 33, 37, 39, 42, 51, 64,  
66, 84.  
Sculpture, (Buddhist) 15, 19, 31, 32,  
59, 60, 61, 62, 63, 80, 84, 85, 86,  
87, 101, 198, 202; (Hindu) 59,  
81, 99, 100, 119, 135; (Jain)  
110.  
Sea Voyages, 178.  
Sect-marks, 112, 121, 168.  
Śekkilār, 143.  
Self, the. *See* Ātman.  
Serampore Missionaries, 153.  
Seven Pagodas, 104.  
Siddhānta Śāstras, 143, 144.  
Śikhs, 137, 139, 145.  
Śikshā, 67, 76.  
Śimantonayana, 178.  
Śiva, 31, 83, 98, 99, 100, 104,  
108, 109, 111, 112, 113, 114,  
123, 125, 149, 161, 171, 172,  
183.  
Skanda, 133, 187.  
Śloka Sangraha, 159.  
Smārta, 76, 120.  
Smṛiti, 52, 76.  
Snakes, 33, 60, 81, 185.  
Social Reform Movement, 158.  
Society sacred, 191.  
Soma, 18, 19, 22, 24, 36.  
Spirits, 183n.  
Śrāddha, 180, 183, 199.  
Śrauta Sūtras. *See* Sūtras.  
Śrī, 59, 108, 149.  
Śrī-bhāṣya, 120.  
Śrī-Mādhvas, 138.  
Śrī sampradāya, 134, 148.

- Śruti, 25, 52, 76  
 Sthūla Śarīra, 180.  
 Stones, 172, 183, 187, 189  
 Stūpa, 61, 62, 80, 83, 84, 86  
 Subrahmanya, 133, 187  
 Sudras, 24, 25, 28, 68, 137.  
 Sundarar, 114, 143  
 Sundararāman, 160.  
 Sungas, 80-1, 29.  
 Superstitions, 182  
 Surat Gopāl, 146, 147.  
 Sūr Dās, 136, 148.  
 Sūr Sāgar, 136, 148.  
 Sūrya, 22.  
 Sūtras, 65, 69, 73, 75, 76, 84,  
 (Dharma) 65, 73, 75, 76, (Gau-  
 tama Dharma, xx. 1-6) 45;  
 (Gṛhya) 27, 65, 73, 75, 76,  
 (Śrauta) 65, 68, 73, 75, 76, 96,  
 113, 144, (Kātyāyana Śrauta)  
 68; (Philosophical) 84, 96, 127,  
 Vedānta-sūtras, 84, 96, 118,  
 120, 122, 138, 144, 147; (I, 1  
 1-6) 94; (I, L 2) 126, Bhakti-  
 sūtras, 115, 127.  
 Sutta Piṭaka, 77.  
 Suttas, 66, 69  
 Svāmī Vivekānanda, 158, 160,  
 162.  
 Śvapachas, 184  
 Śvetāmbaras, 64.  
 Symbols, 83, 112, 185, 187, 188,  
 189.  
 Tālikoṭ, 130.  
 Tanore, 111, 123, 133  
 Tantras, 113.  
 Tapas, 23, 32, 47, 167, 171, 194  
 Tarpana, 183  
 Taxila, 56, 65.  
 Temples, 22, (Buddhist) 86;  
 (Hindu) 60, 61, 102, 103, 104,  
 111, 122, 181; (Jain) 103;  
 (Village) 185 ff  
 Ten-galai, 121, 129, 168.  
 Thagi, 153.  
 Theosophy, 151, 155, 156, 157,  
 160.  
 Tirtha, (water) 112; (place of  
 pilgrimage) 172  
 Tirthak., 51, 82, 97.  
 Tirumangai, 129.  
 Tirumūlar, 143  
 Tirumurai, 143  
 Tiruvāchakam, 114, 143; (VI, 50)  
 109.  
 Tradition. See Smṛiti.  
 Transmigration, 23, 33, 39, 41, 43,  
 182, 195, 196, 201.  
 Trees, 33, 183, 187.  
 Tretā Yuga, 46  
 Triad, 99, 101, 119  
 Tridandis, 168, 171.  
 Trident, 82, 83  
 Trimūrti, 99  
 Tripiṭaka. See Buddhism  
 Tulsi Das, 135, 140, 145, 196  
 Tulsi plant, 183  
 Tukārām, 137, 141, 148  
 Twice-born, 42.  
 Udgātṛ, 28  
 Umā, 108  
 Umāpati Śivāchāryar, 143  
 Unclean castes, 60, 185-90.  
 Universities, 154.  
 Upanayana, 179  
 Upanishads, 38, 47, 48, 51, 56, 57,  
 66, 70, 73, 74, 76, 89, 118, 126,  
 147, 159 Bṛhadāraṇyaka (I, 1)  
 54; (I, iii 28) 47, (IV, iv 5)  
 35. Chhāndogya (VI, 13) 55-  
 Kāṭhaka, (II, 12) 197; (V, 9-  
 15) 70. Taittirīya (II, i. 1) 52.  
 Verse, 57, 66, 70, 73  
 Ushas, 22.  
 Uttara Mumāmsā, 96  
 Vaḍa galai, 121, 129.  
 Vairochana, 88  
 Vaiśeṣika philosophy, 96.  
 Vaiśeṣika Sūtras, 96  
 Vaiṣṇava, 83, 120, 129  
 Vaiśya, 24, 28, 42, 68.  
 Vallabhāchārya, 136, 145, 148,  
 149.  
 Vālmiki, 22  
 Vanaprastha, 31, 32, 37, 53, 54,  
 60, 78, 167.  
 Varuna, 12, 22, 26, 27, 36

Vāta, 22.  
 Veda, Vedas, 21, 23, 24, 25, 28,  
 41, 45, 52, 59, 76, 156, 181, 200  
 Vedāṅgas, 64, 67, 76.  
 Vedānta, 48, 49, 51, 84, 96, 118,  
 197.  
 Vedānta Deśika, 129.  
 Vedānta-sūtras. *See* Sūtras  
 Vemana, 117.  
 Vernacular newspapers, 153.  
 Vernaculars, 64.  
 Vidyāpati, 136, 148.  
 Vijayanagar, 130, 132.  
 Vikramāditya, 98.  
 Vikramaśīla, 114.  
 Village divinities, 183 ff.  
 Vinaya Piṭaka, 77.  
 Vira Śaivas, 116.  
 Vishnu, 22, 31, 81, 83, 97, 99, 100,  
 104, 105, 112, 124, 171, 183.  
 Vishnuism, 82, 114, 172. *See*  
 Vishnu.  
 Vishṇusvāmī, 149.  
 Vishṇusmṛiti (xxv. 14) 123; (lxvi.  
 92) 177.  
 Viśiṣṭādvaita, 120, 147, 149.  
 Vivāha, 179.  
 Vṛindāvana, 101.  
 Vyākaraṇa, 65, 67, 76.

Ward, 153.  
 Wells, 183.  
 Western education, 151.  
 Western influence, 150 ff., 199,  
 201.  
 Western scholars, 152.  
 Widow-asceticism, 123, 163.  
 Widow burning. *See* Sati.  
 Widow celibacy, 22, 42, 88, 91,  
 164, 192.  
 Widow-remarriage, 163.  
 Women, 18, 22, 30, 34 n., 75, 89,  
 103, 154, 163-6.  
 Writing, 21, 30, 37, 87.  
 Yajurveda, 24, 28, (Black) 24, 57;  
 (White) 24, 57.  
 Yama, 18, 22, 23, 27.  
 Yellow robes, 23.  
 Yoga, 96.  
 Yoga philosophy, 80, 96.  
 Yoga Sūtras, 96.  
 Yonī, 112.  
 Zenāna, 22, 139, 165.  
 Zend, 19.  
 Zoroaster, 18, 56.  
 Zoroastrians, 18, 24, 80.